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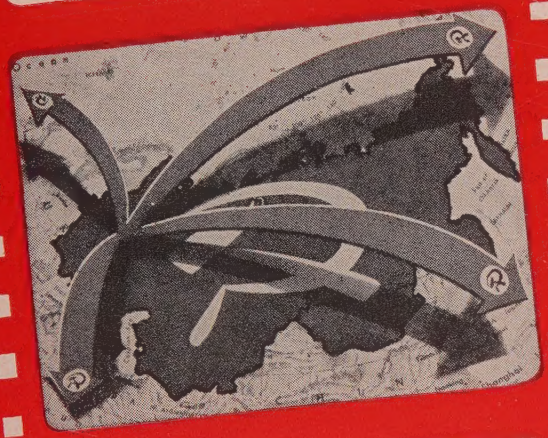

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NATIONAL ASSOCIATION OF EVANGELICALS
P. O. Box 28 **Wheaton, Illinois**

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF EVANGELICALS

VOLUME 20 NUMRER 6 AUGUST 1961

ACTION

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3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.

5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

UNITED EVANGELICAL ACTION is published monthly at Newton, Kansas by the National Association of Evangelicals. Second class postage paid at Newton, Kansas. All editorials, sermons and articles represent the personal views of the authors and do not necessarily reflect the policies of the National Association of Evangelicals, of its constituent groups, or the convictions of their members.

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CHANGE OF ADDRESS: Send your address label from copy of magazine along with your new address. Wait at least six weeks before writing to ask why a change has not been made.

OFFICES: Editorial offices are located at 222 East Willow Ave., Wheaton, Illinois. Telephone MO 5-0500. All correspondence, subscriptions, and advertising should be sent to United Evangelical Action, P. O. Box 28, Wheaton, Illinois. Advertising space rates on request.

the editor at random

FEW PEOPLE HAVE the background and insight into the ecumenical movement represented by the National and World Council of Churches that Dr. James DeForest Murch has. For the next five issues he is going to be writing an analysis and evaluation of the WCC which you will not want to miss. Start with "The Ecumenical Adventure" in this issue and don't miss a one of the series which will lead up to the meeting of the WCC in New Delhi in December. For our many new readers we should say that he is a former editor of this magazine, now engaged in lecturing and writing.

MISTAKES IN PRINT are an editor's nightmare. Like the one last month which called our Washington office the "Office of *Pulpit* Affairs" instead of "Office of *Public* Affairs." We'd just like to reassure any of our pastor friends who may read this with apprehension that the fellows from Washington aren't out to meddle in the affairs of your pulpit. They stay busy just trying to keep up with the public affairs which concern evangelicals.

WE RECENTLY HEARD about an editor who explained away the mistakes that crept into his publication with the following notice: "If you find any errors, please consider that they appear for the benefit of those readers who always look for them. We try to print something for everybody."

THE VESTRY OF St. Mark's Episcopal Church, Shreveport, La., more than a year ago started an investigation of the National Council of Churches. They wanted to find out for themselves the truth of the charges so often made about the council. In the process of getting factual information they even invited a top NCC staff official down to Shreveport for discussions.

The result of all this is a factual and documented booklet of some 75 pages which is the most objective analysis of the council that we have seen. The special committee appointed by the vestry evaluates its work as follows: "The committee's approach to its assignment was neither prejudiced nor provincial. Its work was done in a careful, unhurried, dispassionate and analytical manner. Ten months were spent in the study and preparation of this report. The committee had but one objective in mind: to determine the facts and to draw its own independent conclusions therefrom . . ."

You can get a copy of their report in booklet form for 30 cents. The address is St. Mark Episcopal Church, 908 Rutherford, Shreveport, La.

capitol commentary

don gill REPORTING ON RELIGIOUS TRENDS FROM NAE'S OFFICE OF PUBLIC AFFAIRS, WASHINGTON, D. C.

J. Edgar Hoover, director of the FBI, warns in a law enforcement bulletin that persons who deal in "reckless charges" of Communist affiliation cause a rift in our society which could actually aid the Communist cause. Lenin taught that the Communist revolution could only succeed by "carefully, attentively, and skillfully taking advantage of every, even the smallest, 'rift' among the enemies."

The label of "Communist" is too often indiscriminately attached to those whose views differ from the majority, according to the FBI chief. "Those whose lives are not led according to what one segment of society might decree to be the 'norm' are too frequently challenged as Reds," he said. "The job of curtailing and containing Communism is one for legally constituted authorities with the steadfast cooperation of every loyal citizen. This is neither the time for inaction nor vigilante action." He called for an attitude of deliberation, quiet courage and knowledge.

Before Congress goes home it will consider the Administration's proposal to establish a Disarmament Agency. Reasoning behind the proposal runs like this: the terrifying capability of armaments in recent years results in a mixture of insecurity in any armament race; thus the possibility of increasing security by finding some means of enforceable, multilateral arms reduction must be pursued; currently these possibilities are under study by a number of government agencies, and negotiation of certain points including nuclear test bans is in process; theoretically, at least, the bill proposes to pull these functions together into one agency.

Opposition to the establishment of the Disarmament Agency stems mainly from two concerns: (1) fear that such an agency might eventually carry enough weight to override priority considerations of military preparedness, and (2) hesitancy to increase the size and cost of federal governmental structure. The size of the task before Congress in weighing this proposal, hearing various points of view, and getting the final bill in shape for floor consideration, makes the chances extremely slim that the proposal will get action during this session.

Questions on church-state separation in the Peace Corps persist, in spite of numerous attempts by the staff to re-state the policy first adopted. Policy is supposed to be: (1) no proselyting by Peace Corps volunteers, and (2) no projects with religious objectives. This, however, does not answer certain crucial questions raised by church leaders. Some insist that all church activity has a religious objective by definition. Others point out that if the government begins to assist the churches in their overseas social service programs, it will relieve other funds and personnel to carry the religious side of the work. Peace Corps administrators respond by saying that they will not agree to any project which would release other church resources for religious work. But they do not want to bypass the many years of experience in serving other peoples accumulated by the religious organizations. Key question now under discussion: What practical middle ground exists?

New pressures upon Protestant minorities in Spain and Colombia have come to light in recent weeks. A Plymouth Brethren chapel in Spain was closed. Pastors and Christian laymen have been questioned about their religious activities. Five thousand evangelical books and pamphlets were seized in Barcelona, and the printer and distributor were arrested. In Colombia, a parish priest interrupted an evangelical service, insulted and threatened those present, ripped up Bibles and refused to obey police orders to leave the scene. In another area Protestants were attacked by a mob of school children and adults.

THE TRUTH ABOUT COMMUNISM

by John Noble
and Ron Arnold

Q: Mr. Arnold, do you agree with the opinion expressed by some Christians who say that "Communism is a political problem and therefore ought not be given serious consideration by the church?"

Arnold: No. It would seem that this expression indicates a lack of understanding of the real character of communism.

In September, 1941, when still a member of the Communist party I was called into the civil service as a postal clerk and was required to take an oath of loyalty to our constitution. Then, in answer to the question, "Are you now or have you ever been a member of an organization which advocates the overthrow of our government by force or violence?" I replied soberly, "No."

This, of course, was a deliberate lie, But it points up the essence of communism. To the Communist mind, this boldfaced lie was commendable, good and right, because it assisted in advancing scientific socialism. You see, Communist ethics and morals revolve around the advancement of the socialist revolution, the class struggle.

Marxism "righteousness" is at opposite polls to biblical righteousness. Through communism Satan captures and deludes the minds and hearts of people. As such it is an obstacle to the gospel and a false doctrine infiltrating Christendom as a part of the apostasy or falling away from the true faith.

I personally believe that this diabolic ideology and thrust culminates the devil's attempt to usurp the authority and power of God through a substitute kingdom and religion upon earth. Christ and His Word provide the only real answer to communism. Therefore this danger must be understood and combated in and through the church.

Correction: In a recent letter which John Noble wrote regarding the NAE "Freedom Through Faith" program which was sent to the NAE mailing list, the statement was made that "the American Federation of Labor has estimated that not less than 15 million are still in slave labor camps." Office editing changed Mr. Noble's original sentence which said that "perhaps there are as many as 15 million" still in slave labor camps. The latter is correct.

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The following article by Emil Brunner is a translation of the German original which appeared in a Swiss newspaper, the NEUE ZURCHER ZEITUNG and also in English in the SWISS REVIEW OF WORLD AFFAIRS, both published in Zurich. It is reprinted here by their permission.

Although UNITED EVANGELICAL ACTION does not endorse the theology of Dr. Brunner, the editorial staff feels that this essay is so keen an analysis of the peril now threatening the free world that it deserves publication in this magazine. Dr. Brunner lives under the shadow of communism and has had better opportunity to observe its operation than have most Americans. His wise observations and sober warnings deserve careful consideration.

In view of the fact that he is not a protagonist of evangelical theology his criticism of the World Council of Churches is doubly effective. We may question whether, as he says, Karl Barth is the outstanding spokesman for Protestantism, but Brunner makes perfectly clear that the Church is surrendering to the deceits of Communism rather than resisting them.

What Brunner has not said here is that the Church needs a new infusion of spiritual life that will counteract the lies of this diabolical system with the active truth of God. Communism flourishes in a spiritual vacuum; it produces a false dynamic when a form of godliness without power prevails. We can go a step farther than Brunner. While agreeing with his diagnosis of the present situation, we can affirm that Christ risen is the permanent answer to Karl Marx and that as sovereign Lord of history He can still lead to victory those who will serve Him faithfully and boldly.

Merrill C. Tenney, Chairman
Publications Committee
National Association of Evangelicals

A NOTED SWISS THEOLOGIAN EXPLORES THE FRIGHTENING POSSIBILITIES OF WHAT COULD HAPPEN TO US IN OUR GENERATION

AND SHOULD COMMUNISI

THE QUESTION, "And if communism should be victorious?" is not just an academic one but rather, in the light of the latest happenings, an all too real one. It is not a defeatist question. On the contrary, it is a question asked quite positively, as will become immediately clear. This question is not meant to frighten but to awaken.

It still seems quite impossible that world communism could reach its clearly defined goal, world domination, with the United States of America together with Western Europe still the greatest power in the world. But this position of superior power is being pushed back and undermined, although this is happening comparatively slowly.

The tactics of communism, contrary to its strategy and its unshakably established goal, are completely mobile, however centrally guided and synchronized. Contrary to those of Hitler the tactics of communism show great understanding of the psychology of both the opponent and the uncommitted neutrals. Communism undertakes to create among the peoples of the East, in spite of all initial opposition, a picture of the West, predominantly of America, which utilizes the resentment of former colonial nations.

The United States is made to appear, even in Japan, as the primary

enemy of mankind, as the imperialistic aggressor and as the disturber of the peace of the world. All this in spite of the fact that clearly the only really aggressive imperialism is that of Russia and Red China, an imperialism which rules and exploits the peoples of the world, accomplishing this by brute force.

These propaganda tactics would have little success in the West. There communism acts more indirectly but with no less skill. Wherever the industrial workers have a powerful position in politics, as for instance, in England, the anti-capitalist mood and the dislike for the wealthy United States are being utilized. Among the intellectuals the feeling of the alleged cultural inferiority of the American people—who supposedly know only the value of the dollar, is disparagingly stressed.

Europe's will to defend itself is being paralyzed through the spread of terror of the atom bomb, which is being yoked simultaneously with a fraudulent peace program, and with the conquest of space. Primarily though, by the staging of ever new crises, communism manages to divert interest and attention from the main issue—the slow advance of communism in the various parts of the world.

The unity of the West is being split by the dedicated furthering of all differences and a particular prodding of the bad conscience of those former rulers of colonies who did, indeed, commit great wrongs through exploitation and imperialism. Socialism, on the other hand, is exhibited as a model of life ethically superior to capitalism, an economy free of controls by the state.

But above all the communist strategists undertake to split and make of no effect what Christian and humanitarian strengths are still in existence in Europe. Most alarming is the success they have gained in world Protestantism. The World Council of Churches accepted as their password, "Anti-communism is the line of attack of the Roman Catholic church and must inevitably lead to war!"

The opinion became widespread that anti-communism is a sterile position unworthy of a Christian—that one has to "remain in communication with communism." Moscow's peace propaganda was accepted inasmuch as the church has to, of course, be "for peace." With great passion it accepted and made its own the "fear" of the atom catastrophe, which Moscow propaganda is constantly spreading.

This was done by falling for the communist trick of equating nuclear armament with willingness to wage an atomic war and making the West responsible for it. All this was done without noticing how Moscow alternately wavered between threats of rockets and Russian superiority in atomic weapons, and the waving of the palm of peace. All this while ignoring the fact that that segment of Europe which is still part of the Free World owes its very existence, above all else, to this very nuclear armament of the West which had never been put into action.

Whoever warned against unilateral nuclear disarmament, as Bishop Dibelius most strongly did, was pointed out as an enemy of Jesus Christ. It was made a cornerstone of supposed Christian thinking that West Germany or Western Europe should be neutralized, and the reception of Red China into the United Nations a demand of justice —the same China which had just raped Tibet and was constantly making warlike advances into remote parts of India.

The most outstanding spokesman for Protestantism, Karl Barth, asked in an open letter to the philosopher, Russell—the same Bertrand Russell who all his life had attacked the "Christian superstition"—"whether the time had not come to proclaim against any government involved in nuclear arming, the practical refusal of national [military] service." Such a proclamation was immediately made by Bertrand Russell but it met with little success.

To the brotherly colloquies of the ecumenical movement, when preparations were made for the World Council meeting in the fall of this year in New Delhi, the churches of the East were invited more and more, churches which, of course, could only send delegates subservient to the communist state. This was quite contrary to the position taken in the past concerning delegates of churches subservient to Hitler.

At these meetings voices raised in warning against this "brotherhood" with delegates from communist controlled countries were suppressed again and again. Especially so when they had things to say which might have brought contradictions from the delegates of countries behind the Iron Curtain, or which could possibly cause these delegates embarrassment at home. So it came about that in the ecumenical councils there was a growing alignment with communism with constant stress and effort to learn to understand each other in a brotherly fashion.

Recently this thought was introduced through ecumenical channels into the churches of the United States. This was clearly manifest in the "Cleveland Message" in which, before an ecumenical circle of American Christians, the great danger of an atomic war was pictured so dramatically. The equally great danger of communist world domination was not mentioned

E VICTORIOUS?

By EMIL BRUNNER

at all. Ideas were spread which had, until then, only been presented by German theologians. Sentences were read from the open letter of Karl Barth to the German Christians in the DDR [the communist-dominated part of Germany] in which he states that "one can, after all, preach Christianity, believe Christianity and live Christianity under a communist regime."

And so the poison which paralyzes the will to resist, something the American people had been immune to up to now, is becoming virulent in America too. Thus the church, without at all being communist, is unwittingly doing the work of communism. Should we the citizens of Switzerland be astonished by this when also Swiss clergy and theologians publicly take the position in growing measure that the values of the so-called Christian civilization are not worth defending—that maybe this decadent culture is ready to fall?

Clearly the only person who would make such a statement is he who has never asked himself the question what the victory of the communist system would mean.

The aforementioned Bertrand Russell has formulated this alternative in "500 years Ghengis Khan" which descriptive word has now become famous. But this word of terrible meaning is but a typical English understatement. First of all the advance of the world conquering Mongols was stopped decisively in the year 1241 at Liegnitz. The Ghengis Khan world domination applied only to the people of the East and moreover its tyranny cannot even vaguely be compared to the tyranny of a modern totalitarian state, especially the tyranny of the communist system.

What this tyranny would be like after the defeat of all the powers working against it, when it could freely wreak its will, we cannot even comprehend in all its horror. In its perfection of system and its totalitarianism which embraces everything in life communism differs from the dictatorships of past history.

In it there is no room for the private life of an individual. All life is taken and used by the state. The most important thing about totalitarianism is that it makes man in its own image.

It possesses completely—thereby differing from all former tyranny. It completely monopolizes all the means of forming a man. It has the complete propaganda apparatus at its disposal from kindergarten to university. It controls newspapers, movies, radio and television. It has built up the psychological technique of forming mind and soul in the most cunning ways. It is able to neutralize and destroy, in a most telling way, all the influences which are contrary to its goals.

The man it creates is a human being minus all that is human, a man without spontaneity or freedom of thought, a man completely part and parcel of the system—the system of consequent atheism. This collective being that has no heart, that has no feeling or conscience, because all that is despised as being bourgeois; this being is the perfect robot of the socialist state. Done away with are all traces of Christianity and all the means by which Christianity is spread and can remain in existence.

Done away with are all other religions, all churches destroyed, all Bibles destroyed and all humanistic literature and art. All these things are dangerous to the system and therefore must be destroyed. All memory of human history must be removed unless it can serve as a means to ridicule religion and humanitarianism or glorify communism.

All this is not accomplished as yet but it surely will be when communism no longer has to reckon with world opinion. Then it can express its very being without hindrance and concentrate on its own development without competition, concentrating solely on perpetuating itself.

This complete and perfect system of education, aiming at the creation of a generation faithful only to the system is 100 per cent brainwashing—a means and an end in itself. Because this education is so efficient it has, as we see in the example of Russia, come close to its goal, in many ways, in less than half a century.

There we see communism at work—the destruction of all opposition, the implanting of the faith that communism is the true goal for all people and nations. In the satellite states, which are still drawing strength from a previous life and faith, and with whom totalitarian re-education has been at work for a comparatively short time, there are still powerful forces of opposition which mutter and rumble under the crust of totalitarian obedience.

This has shown itself in the uprisings of the workers in East Germany and in Poland, and in the rebellion of the whole Hungarian nation. To quell these uprisings the Russian tank stands always in readiness to stamp out the most heroic opposition, until the very will to resist has finally been extinguished.

For this reason it is pure Utopia to hope for a slow inner change of a people thoroughly Bolshevized or to hope for a revolution from within of a brainwashed nation. These are but dreams, still tenaciously hung onto, even today, by so many of our fellow-citizens.

It is true that the communist program of remaking man is still an uncompleted experiment and the results are still not entirely clear. Not as clear as we would assume them to be in the case of a communist victory; even then the question remains whether there could not rise from the very nature of man opposition to the system which murders the soul. The alertness of the GPU (Soviet secret police) and the mind and will of the rulers to smother all opposition in its inception, unfortunately, makes any optimistic prognosis exceedingly improbable.

A change of the system to effect a loosening of the hold of the totalitarian forces (the one hope we can have) we may not expect in the foreseeable future. Russell's "500 years Ghenghis Khan" is already an accurate picture of the future and still it is not realistic enough. This is how the future of man will look should communism succeed in winning world domination. It will be a "mankind with dead souls" as the great Russian poet, Gogol, prophetically foresaw.

Because the people of the West still live in a world where thinking for oneself and expressing these thoughts are a matter of course they are quite incapable of imagining a generation of humanity so completely inhuman. For This reason they still permit themselves to defame anti-communism as wilful, inhuman and an unchristian attitude, and even indulge in the luxury of fighting anti-communism.

All that one can mention in favor of communism—the raising of the standard of living, the increase in the spread of education, the progress in health and hygiene, can never, even so far as these may be true, make up for the loss of the soul.

The extinguishing of the free spirit and man's soul is too high a price to pay. This must be the common creed of all Christian, all religions, and all who believe in the soul of man.

In Latin America we must sow the gospel in a hotbed of revolution

are we winning the university student in Latin America?

by Benton J. Melbourne

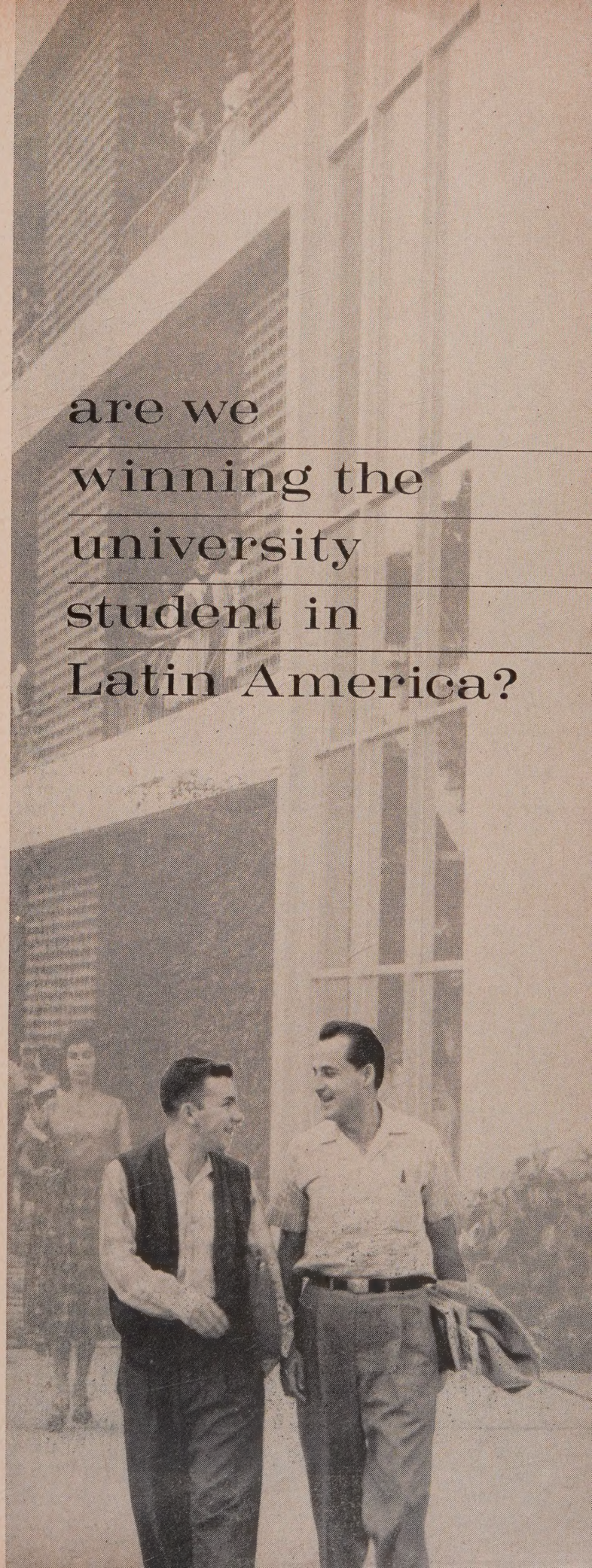
"THE MOST URGENT missionary task in the world today is to win university students in Latin America to Jesus Christ." This bold assertion made me blink. It came from Dr. Clyde Taylor, executive secretary of the Evangelical Foreign Missions Association and authority on world missions. I had long been convinced of the strategic importance of university work in these countries, but I was hardly prepared for a statement as sweeping as Dr. Taylor's.

Can it be true that student work in Latin America constitutes the task of highest priority in evangelical mission work today? Let me show you why I believe it does.

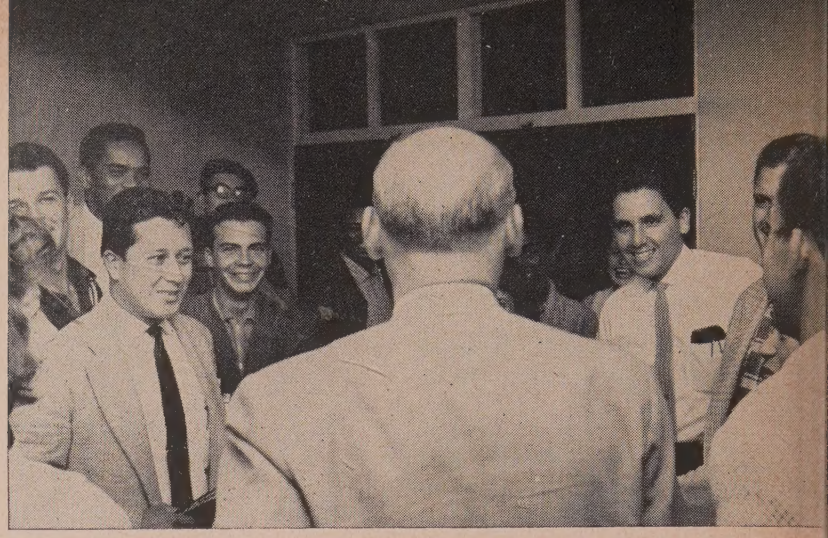
Latin America is in turmoil. Many countries are on the brink of decision. Will they follow the road toward full and free democracy, or will they turn toward communism with its glow and promise? Who will make the important decisions? Contrary to what may be thought, the decisions do not rest entirely in the hands of wise, elderly legislators. The university students in Latin America will choose the road their countries take.

In July, 1959, students in the university city of Leon, Nicaragua, staged a demonstration against the government. Suddenly police appeared and began to fire. Four students fell dead. Their classmates are determined at any cost to bring down what they consider a dictatorship and are continually building up popular support for their cause. In recent months student pressure in El Salvador contributed largely to the bloodless coup in which President Jose Maria Lemus was ousted.

U. S. citizens cannot forget how former Vice President Nixon was pursued by shouting, rock-throwing, stick-swinging Venezuelan university stu-



The author is deputy field director for the Latin America Mission in San Jose, Costa Rica, and teaches Classical Greek at the University of Costa Rica. This article is reprinted by permission from the Latin America Evangelist.



Like young people everywhere, Latin American students enjoy the opportunity of personal contact with their instructors.

dents during his South American tour several years ago; the same students had played a part in the overthrow of the Perez Jimenez regime. Peruvian students rioted in protest against Nixon's visit to Lima. I talked with the university student in Lima who organized the demonstrations there. His explanation was incredibly simple: "We did not want him and warned him not to come. So when he came anyway, it was our right to attack him."

Latin American universities have long been recognized as seed beds for revolutionary movements. Jose Antonia Echeverria, student body president of the University of Havana who was machine gunned in an abortive bomb plot against Fulgencio Batista in 1957, was the first of four presidents of the Havana student body who "died in office" because of their politcial influence and their ties with Fidel Castro. Castro himself was barely out of the university when he began to organize the Cuban revolution, and he surrounded himself with *universitarios* as he battled for power.

This accounts in great measure for the very low age level of leaders in the Red-tinged Castro regime. He has installed a 27-year-old pistol-carrying major in the University of Havana as the student body president, but observers say that strong minorities among the students are vocally anti-Castro and that they continue to publish propaganda even though Fidel has virtually eradicated his antagonists of the Cuban press. The students whom he once called patriots, he now denounces as delinquents because they dare to oppose him.

In Argentina, where the minimum voting age is 18, political parties contend greedily for control of the Federation of the University of Buenos Aires, wooing students with pamphlets, posters, rallies and personal contact work. The university's 70,000 students (largest enrolment in the Americas) are a recognized lever in national politics.

If in most of the world university students are the "leaders of tomorrow," in Latin America we are forced to call them *"leaders of today."*

There are many real and significant differences between the university students in this part of the world and those in North America. In the United States or Canada the average student is a well-disciplined young person who is anxious to spend no more than four years getting a degree so he can land the job he wants. At the same time, he is often remarkably lacking in purpose and has been aptly labelled "the generation without a cause." He has very little influence in the government of the university and practically none in the ruling of the country. He spends his four or so years in a regular pattern of studies, exams, sports and social life.

Things are radically different in Latin America. Students usually spend several more years getting their degree, often holding a full-time job in a store, bank, or office from early morning until mid-afternoon and then going to classes until late at night. On the average they are much older than North American students and therefore interested in the more serious matters of politics and university government than in sports and social life.

North American students who visit Latin American universities are astonished at the extent to which students here run the universities. Countless professors have been ousted by pressure from students who didn't like their tough grading or their views. In Costa Rica, students recently demanded that their representation be increased from three to four members in the governing council. With understandable concern, *U. S. News and World Report* (August 29, 1960) comments on meddling by student "reformers" in the mammoth University of Buenos Aires.

At the University of Costa Rica a student even sits in on all departmental meetings. In the Philology Department where I teach, I have attended many such meetings where the head of the department would consult with the student representative carefully before going ahead. Students are a force to be reckoned with, not just young people to be taught. As we have seen, this is true also of their influence over the government of the country.

All this must be weighed against the fact that the individual student is nearly always a pleasant, likable person. He is friendly and easy to talk to. He will invariably tell you that he is not against any North American as an individual, though he may be against our government.

In most Latin American universities tuition is free. The government foots the bill. This means that the poorest people can—and do— attend. A prominent professor in the University of Costa Rica claims that this is one of the main causes for the deep penetration of false ideologies. The poor student comes from an extreme of poverty unknown to North Americans. He is bitter towards society and anxious for revenge. He wants to make up for the years of oppression he and his family have suffered. He therefore clings quickly to whatever will promise him the most.

The answer to his problem is not Roman Catholicism, with its "mystical and medieval flavor that causes people to say, 'Religion is all right for women and the poor, but I have more important and meaningful things to do'" (James H. Mumme in *Missionary Mandate,* November, 1959.) Many students call themselves Roman Catholics because they have been raised that way. They may still believe in God, but they have lost faith in their religion.

In all Latin American universities there are Roman Catholic student groups which make themselves heard, but they are supported by only a dedicated minority. In the huge University of Buenos Aires I asked a law student, "How strong is the Roman Catholic group here?" He pointed to a nearby bulletin board and said, "They sometimes put posters up there, but they really are not able to do much."

Where else can the student turn?

The task is great and difficult, but the need is urgent.

Cuba is an example of what can happen in Latin America.

The obvious answer for many is communism. Here is a philosophy and a movement that really promises to *do* something. As an intelligent young civil engineer said, "What we need in South America is a higher standard of living and greater opportunities. If communism can do this for us, then it is a good thing" (*op. cit.*).

To what extent has communism penetrated Latin American universities? Very active communist groups are operating in all the universities, although varying in strength from place to place. The university of Mexico City (65,000 students) is said to have fifteen full-time communist workers. In reality, the number of dedicated communist students in each place may be small, but their following and influence are great.

Wayne Bragg, a Christian worker among university students, says of his visit to a Venezuelan university, "Many students insisted on checking my political convictions before they felt free to open up at all, *even though they were Christians.*"

Most student federations (student councils) are virtually controlled or at least strongly influenced by communists. Costa Rica is a lonely exception. This may be due to the absence of a large and extremely poor class and the preponderance of middle-class students. At two recent meetings of representatives of student federations, one in Central America and one in Europe, the Costa Rican delegation was given the cold shoulder by the rest of the Latin Americans with the comment, 'You are not one of us." The reason: the Costa Ricans didn't lean far enough to the political left.

Very frankly, things look quite dark. Deadly, atheistic communism is quickly eating its way into every university and thus into the very heart of Latin America.

We can praise the Lord that all is not blackness. Across Latin America there are other movements which are growing and beginning to exercise a deep influence. Some are local denominational groups. Oldest international group is the World Student Christian Movement. Most promising, I believe, is a world movement called International Fellowship of Evangelical Students (IFES). Dr. John White, a medical doctor and formerly very active in Inter-Varsity in England, lives in Cordoba, Argentina, and directs the work of IFES across the continent.

In the same city are publishing offices of *Certeza,* an excellent and well-received Christian magazine in Spanish aimed at university students and professional people. It is much like Inter-Varsity's *His* in the U. S.

Working in the southern part of South America is a brilliant young Peruvian named Samuel Escober. Rene Padilla, an Ecuadorian graduate from Wheaton College and graduate school, is doing a top-notch job in the northern and western part of South America. Wayne Bragg, one of IFES's first workers in Latin America, has been greatly used of God in the Caribbean.

These men are comparable to Inter-Varsity's regional secretaries. They, together with part-time workers, missionaries, pastors, and the students themselves, are taking the gospel to this greatly neglected field. At present most of the funds and help come from IFES. It is hoped that soon this will come from what is known as AUGE, or *Asociacion Universitaria de Grupos Evangelicos,* an organization distinctly Latin American but patterned after Inter-Varsity.

In most of the Latin American republics active groups of evangelical university students are meeting weekly to build themselves up in the faith and to reach their *companeros* for Christ. Backed by Christian professional men, the witness is growing in Cordoba, Buenos Aires, Caracas, San Juan, Lima, Guayaquil and elsewhere. In one Bolivian university the evangelicals organized a volleyball team and challenged the medical school with the condition that if the challengers won, the medics would submit to a talk. They did. In Puerto Rico the daughter of a Communist leader recently accepted Christ.

In most of Central America the work is very new. Not all the universities have an active witness, although some Christians are studying in each of them. Universities ranging in size from 2,000 to 5,000 students have on the average from ten to eight Christians. Obviously there is real potential for developing the work. The group here in San Jose, Costa Rica, was started about three years ago by Wayne Bragg. It had its ups and downs. At one point it was decided to forget organization and fancy programming for a while and to concentrate on building up a core of solid believers through Bible study and prayer. This pattern was followed for many months, often with no more than three or four attending the studies.

Suddenly growth began to take place. Now at least twenty attend Friday night Bible studies, several of them non-Christians. During Holy Week, 1960, the Costa Rican group organized a week-long camp near San Jose which was attended by some sixty students from all over Central America. It has been a joy to see the real interest and the evangelistic outlook which has been awakened, and to see some of the students develop as true leaders.

Recently, the group, called ACU (*Asociacion Cristiana de Universitarios*) was leading a round table discussion in a young people's meeting of a San Jose church. After the meeting a missionary leader present said he felt that the future of the evangelical work in this and other countries depended on the development of leaders such as these. We must face the fact, as proven by what has happened in Cuba, that missionaries may not be able to stay on indefinitely.

ACU, along with two other Christian groups in the city, cooperated with the Evangelism-in-Depth campaign and placed a New Testament in the hands of each of the 4,000 students in the University of Costa Rica and gave a Bible to each of the 350 professors.

We have had close contact with the growing group in Panama. In that country, where so much anti-U. S. feeling has been expressed, God has used two medical doctors, Robert Hall and Leslie Archer, and a Christian businessman, Fred Denton, to encourage an active group of Christian students. An all-Central America conference of university students was held there early this year.

The task before us is a great and difficult one, but in God's strength it must and will be done. It deserves top priority. Time may be short. Cuba is a stark warning of what can happen overnight.

As Dr. John White says, "Within a few years a deep impression is going to be made. It may not be spectacular, but it will be real and cumulative. God is in this thing. I don't care how great the problems or how impossible the general situation, God has begun to move. If God is in something, what is there that can stop it? University students are going to be reached with the gospel. They are going to be reached by students."

THE WORLD COUNCIL OF CHURCHES--A

PART ONE:

THE ECUMENICAL

A step by step account of events leading to the forthcoming WCC conference in New Delhi

THE MAJOR concern of Christendom now and for the next generation is Christian unity. The various churches of Christendom have literally been driven into this situation. Christians live in a hostile world. They are beset by powerful forces of materialism, led by the rapidly expanding atheistic Communist International. Less than one-third of the world's population is Christian and Christianity is actually losing ground in its race to keep up even percentage-wise with the rapidly increasing population figures.

Ecclesiastical leaders are beginning to realize that in this atomic space age time is running out for the human race and that Christendom can no longer afford the luxury of division. They sense the inadequacy of their traditional beliefs and practices conceived by men of another era. Lacking a clear grounding in the eternal doctrines of the Christian faith as revealed in the Holy Scriptures, these powerful church figures yearn for some new *modus operandi* through which modern man will be challenged. They are ready to abandon the past except for such traditions as may serve their purposes. They are meeting the big social, political and cultural questions head-on, but often with a sense of futility because they are ignorant of the divine answers to man's need. The Christendom of yesterday is giving way to an ecumenical movement which is penetrating all the churches, including the Roman and Eastern Churches. We are unquestionably witnessing a change, the effects of which may prove more far-reaching than the Reformation of the sixteenth century. At that time the breakdown of the medieval church, long overdue and foreshadowed by minor upheavals, resulted in a complete change of the religious life and the ecclesiastical organization of the whole world. Unless evangelicals are made aware of this situation and unless they meet it with an adequate strategy they will be lost in the backwash of reactionary elements and fail to meet one of the greatest opportunities the true Christian faith has ever had to win the world to Christ.

The Roman Catholic Church is thoroughly aware of this revolutionary development. Pope John XXIII has called an Ecumenical Council to meet in 1963, the first of its kind since 1870. Its announced purpose is to advance the unity of Christendom, which in Roman parlance means the return of all heretics to the fold of the Mother Church. So far, invitations have been issued only to Roman Catholic prelates, though it has been intimated that Eastern Orthodox leaders may be invited. Protestantism has been recognized to the extent that a new Secretariat for Unity has been created which offers a medium through which Protestant-Catholic relations may be encouraged and maintained. Protestant leaders may attend the Vatican ecumenical council as unofficial observers. The visit of the Anglican Archbishop of Canterbury to Pope John on December 2, 1960 marked one of the most significant developments in the entire history of the modern ecumenical movement. It is indicative of the fact that all of Christendom is involved in this gigantic effort.

The major non-Roman ecumenical thrust is embodied in the World Council of Churches. Evangelical Protestants have representation in the WCC but the majority of this sector of Christendom have serious doubts as to whether it adequately expresses the Protestant ecumenical witness. It is the purpose of this series to evaluate the Council from this point of view.

Evangelical Protestants have certain distinguishing characteristics which have marked them as the finest flower of the Christian community:

They recognize Christ as the sole and supreme Head of the Church, Saviour and Lord of life.

They acknowledge the Holy Scriptures as God's infallible revelation of His will and the ultimate authority for the Church in doctrine, ordinances and life.

They teach salvation by the justification of the individual soul through God's grace and man's faith in Christ.

They practice the universal priesthood of all believers and hold to the right of private judgment.

They require individual piety and practice social righteousness.

They emphasize evangelism as the chief task of the Church and send missionaries to the ends of the earth.

In its purest form, Protestantism inisists upon the principle of separation of Church and State.

Protestants have been and continue to be the bulwark of universal education, freedom of speech and worship and all the larger human freedoms with which God has endowed mankind.

Evangelical Protestants have always recognized the existence of the *Una Ecclesia Sancta Catholica* (the One Holy Universal Church) based upon the truth of *sola Scriptura* (the Bible alone). They have always seen the problem of external unity as basically doctrinal, and where common doctrinal agreement has existed there has always been a measure of cooperation across denominational lines.

The least common denominator of Christian doctrine among evangelical Protestants may be stated as belief:

In the Holy Scriptures as the in-

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ADVENTURE

by James DeForest Murch

spired, infallible and authoritative Word of God.

In one God, eternally existent in three persons: Father, Son and Holy Spirit.

In the deity of the Lord Jesus Christ, His virgin birth, His sinless life, His miracles, His vicarious and atoning death, His bodily resurrection, His ascension to the right hand of the Father, and His personal return in power and glory.

In regeneration by the Holy Spirit as essential to the salvation of lost and sinful man.

In the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

In the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

In the spiritual unity of all true believers in Christ.

The first broad adventure of Protestants in the field of interdenominational cooperation took place in 1846 with the organization of the World Evangelical Alliance in London, England.

Roman Catholicism was enjoying a new ascendancy, evidenced in England by the old Oxford Movement and the apostasy of Newton, Pusey and others from the Church of England. Religious intolerance in Estonia, Latvia, Lithuania, Turkey, Persia, Spain and Portugal had resulted in the imprisonment and death of many Protestants. There was a wide demand for some sort of cooperation and united action which would put an end to these threats. In the United States of America, Protestants were becoming increasingly aware of an extreme fragmentization which had divided their ranks into over 200 denominations and sects, rendering them impotent in the face of Romanism's rising power. Theologically there were the basic differences of Calvinism, Arminianism and Lutheranism; organizationally there were such varied polities as the espiscopacy, presbyterianism and congregationalism. Differences in language, race, nationality, provincialism, creeds, disciplines, confessions and traditions were being emphasized to the detriment of the Church universal. Politics, pride, selfishness, personal ambition, fanaticism, bigotry and intolerance all played their part in what threatened to become a public scandal.

The WEA, with its strong comprehensive testimony for "the faith once for all delivered to the saints," gave Protestantism a new vision of the *Unum Corpus in Christo* (One Body in Christ). Its program of united action in the fields of religious liberty, Lord's Day observance, temperance, evangelism and human freedom was highly effective. But in the latter part of the nineteenth century its unity was destroyed by the rise of liberalism and attacks upon its doctrinal statement.

In 1905 a new type of "ecumenicity" was born in America which eventuated in the Federal Council of Churches and later the National Council of Churches. Christian doctrine was minimized and "service" was emphasized. Official denominational participation and growing centralization of authority moved the new type of organization in the direction of a "super-church."

Then came two significant developments at the world level which ecumenical leaders designate as the major streams of Protestant cooperation which eventually united to produce the World Council of Churches: (1) the Conference on Faith and Order and Missionary Cooperation, beginning at Edinburgh in 1910, and (2) the Universal Christian Council of Life and Work, beginning at Stockholm in 1925.

Edinburgh was by all odds the most significant of these movements. It brought together an unusual number of theological and ecclesiastical leaders officially representing most of the major Christian churches, especially those interested in the evangelization of the world. Its pronouncements revealed how essential basic doctrine is to vital Christian unity and advance. American "liberals" were, however, unhappy about its results.

Stockholm was deliberately planned to bypass theological doctrine and emphasize the "social gospel." American "liberals" were prominent in the program. They contended that "doctrine separates," while "service unites." Stockholm concerned itself with education, the home, sex, crime, international relations, peace, industry, and property, politics and citizenship, and the function of the church in society. Stockholm was not opposed to world missions but it saw the mission of the church in the broad perspective of the "social gospel."

For more than a decade there was an ideological "cold war" between these two ecumenical movements. It continues to this day within the ranks of the World Council. It was not until the threat of World War II that church leaders saw the imperative necessity of united Christian action. Life and Work and Faith and Order simultaneously (1936) called for a Committee to initiate an "ecumenical movement." A "Committee of Thirty-five" met at Westfield College, Hempstead, England (1937), recommended that the two bodies adopt certain proposals looking toward the organization of a World Council of Churches. Meetings at Oxford and Edinburgh (1937) and at Utrecht and Clarens (1938) drafted the broad outlines of the new scheme and empowered provisional committees to proceed with the next steps. The International Missionary Council, which had evolved from the Faith and Order body, approved the move at its Madras meeting the same year.

The vision of the ecumenical leaders had now expanded beyond Protestantism to include the Eastern Orthodox Catholic churches. An invitation to Rome was contemplated by some, but it was finally agreed that the Vatican would merely be sent a letter giving information about the proposed World Council of Churches. The letter stated that the committee understood from "previous communications" that the Church of Rome would not desire to be "formally associated" with the new Council but that "courtesy seemed to require" that the Holy See be informed of what was being done. The communication also expressed the hope that there would be opportunities of unofficial consultation with Roman Catholic theologians and scholars.

War clouds were lowering and the ecumenists did little more than make feeble and ineffective gestures (St. Germain and Geneva, 1939) "to check the drift toward war" and call for "an effective international order." The whole WCC project was rudely blocked by the holocaust of World War II. The provisional plan for the meeting (1941) of the first Assembly to officially constitute the new Council went glimmering.

The war, however, only served to dramatize the need for world-wide Christian unity. In February, 1946, at Geneva, final steps were taken preliminary to the calling of a general assembly. This history-making gathering, held in Amsterdam in 1948, actually created the World Council of Churches as a realistic "ecumenical ecclesia" which now dominates most of the non-Roman Christian world.

The ecumenical device by which 178 churches were brought together and are gradually being resolved into "The Coming Great Church" may be described in broad outline as follows:

Basis.—"The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour, according to the Scriptures, and therefore seek to fulfill their common calling to the glory of the one God, Father, Son and Holy Spirit." (Latest phrasing; to be adopted at New Delhi in 1961.)

Membership.—"All churches which express their agreement with the basis and which are invited to join."

Functions.—"(1) To carry on the work of the two world movements for Faith and Order and for Life and Work; (2) to facilitate common action by the churches; (3) to promote cooperation in study; (4) to promote the growth of ecumenical consciousness in the members of all churches; (5) to establish relations with denominational federations of worldwide scope and with other ecumenical movements; (6) to call world conferences on specific subjects as occasion may require, such conferences being empowered to publish their own findings."

Structure.—(1) *The Assembly,* composed of delegates chosen by the churches, meeting ordinarily every five years; (2) *The Central Committee,* composed of the five presidents and ninety members chosen by the Assembly from its constitutent churches, meeting not less than once a year and considered the governing body between sessions of the Assembly; and (3) *The Executive Committee,* composed of the presidents, the chairman and vice chairman of the Central Committee, and twelve other persons chosen by the Central Committee, meeting ordinarily twice a year.

The administrative and functional organization consists of: (1) *The General Secretariat,* composed of the general secretary and the associate general secretaries charged with the functional responsibilities of the Council; (2) *The Divisions and Departments,* with appropriate governing commissions and committees, all responsible to the Central Committee and the Assembly. Among the *functional concerns* of the Council are: interchurch aid, ecumenical studies, world mission and evangelism, international relations, faith and order, youth, women's work, men's work, Christian home and family life, and ecumenical action. Eventually every phase of church life will be involved in the growing bureaucracy at Geneva.

The Central Committee is in a very real sense the World Council of Churches. The ninety men and women who compose it are the duly authorized representatives of their churches invested by the Assembly with deliberative, legislative and administrative power. The great issues of the ecumenical movement are introduced, debated and determined by them. The Committee plans the work of the Assembly and implements it. With the General Secretariat, it directs and reviews the continuing work of the governing divisions, departments, commissions and committees (including the executive committee). It continues to function even when the Assembly is in session, can make decisions about the development or modification of the program and has the power to put these changes into effect immediately if deemed imperative. It establishes and maintains effective liaison between all phases of the ecumenical device, insuring "unity of function" and "united ecumenical action." Even some of its own members have called it an "ecclesiastical oligarchy."

If one were to seek a counterpart of the Central Committee in the religious world, the nearest approach to it would be the College of Cardinals of the Roman Catholic Church. Each of the cardinals represents a "congregation." Whether matters considered are political or religious, this powerful body has as its ideal "the advancement of the universal (ecumenical) Church, in which all races and all nations are unified by their allegiance to the spiritual and moral teachings of Christ." The Holy Office, the sacraments, propaganda, rites, ceremonies, ecclesiastical affairs and all other concerns of the Church are under the direction of and subject to the review and discipline of the Sacred College. The Pope is the publicly acknowledged head of the Church, but practical, functional ecclesiastical power and authority rest with the College.

Gradually all non-Roman interchurch bodies which operate at the world level are being pressured into closer relations with the World Council of Churches. Two have already been merged into its organizational complex—the Commission of the Churches on International Affairs and the International Missionary Council. Either open or *sub rosa,* official or unofficial negotiations are in process with the United Bible Societies, the International YMCA and YWCA, the World Council of Christian Education and Sunday School Association, the World's Student Christian Federation, etc. All of these organizations have been more or less free from direct church controls, but they are dependent on the tacit approval of official church bodies. Most of these churches are now in the World Council and represented on its Central Committee and in strategic position to exert united pressure on all "external bodies" (external to the WCC) first to "cooperate," then to "coordinate," and finally to "subjugate" themselves to WCC domination or absorption.

National councils of churches are being given new significance in the WCC organization. Some of these are developing into actual "ecumenical churches" ready to function as integral parts of "The Coming Great Church."

The Study Division of the Council is growing like a "green bay tree." Through this medium a whole new generation of ecumenically-minded educators, theologians and churchmen are being conditioned for ecumenical leadership. The Ecumenical Institute at Bossey, Switzerland, including the Graduate School of Ecumenical Studies, now has branches in key universities throughout the world where Christendom is being taught to "think ecumenically." The Division is "helping" the churches "reconsider their scale of priorities" and "re-deploy their forces."

Fears that the Council itself will become the Ecumenical Church continually arise. So strong were they at the time of the Toronto meeting of the Central Committee (1950) that strong resolutions were passed putting the Council on record as opposed to any such development. What has not been made clear officially is exactly what role the Council intends to play in producing "The Coming Great Church" which it sees as the ultimate end of its endeavors. Meanwhile the structure of the Council continues to spread like a huge tent over all non-Roman Christendom and to exercise increasing centralized authority.

Under the "tent" is a wide assortment of churches which have great divergence in theological doctrine, ec-

(Please turn to page 17)

the Christian answer to Communism

ONE OF A SERIES OF TEN DEFINITIVE STUDY GUIDES

PART TEN: *What You Can Do*

Since the Bible teaches the inevitable triumph of the Church, Communism can never be finally victorious. But as other evils of generations past and gone, it does pose a threat to everything we hold dear.

This threat—a challenge to the basic foundations of western culture—which captures the minds of many in both its obvious and subtle forms, is one which can only be successfully fought by a vital expression of Christianity. Communism and the materialistic forces of our time have moved with sufficient vigor and force to make these days critical, not just for us in the United States, but for the whole world.

The Christian answer which is primarily aimed at the spiritual needs of man also has significant implications for man's social and political relationships. The basis for these was discussed at length in the previous study guide. However, the validity of the Christian answer lies in the fact that it deals with the root of the problem—man's nature, sin and evil.

Although the spiritual needs are the most important the other areas of the Christian message cannot be ignored. This means that they cannot merely be talked about, they must also be acted upon. So frequently the Christian answer to Communism and the world's ills is misunderstood. It is believed that the salvation of men's souls is enough. This is not so, as worthwhile as this may be and as scriptural as it may sound. A life lived in accordance with what the Bible teaches is also necessary. This includes a proper concern for others and a display of Christian social responsibility. The Apostle James reminds us very pointedly that faith without works is dead (James 2:20).

Published as a supplement in *United Evangelical Action*, P. O. Box 28, Wheaton, Illinois. Reprints of each study guide are available at ten cents each, $1.00 per dozen, $7.50 per hundred.

Writer: Thomas O. Kay

Where to Start: Each Christian must start with himself by repenting of his sins, not only personal sins, but those of the group and the nation. This is significant because as Christians we cannot divorce ourselves from our social situations. A look at the Old Testament reveals that men like Nehemiah began their prayers with the confession of national sins. Only towards the end of their prayers did they bring before God their personal needs. How many of us pray in this fashion?

Such things as the sins of racial pride, national superiority and pride of material possessions require recognition and confession before God. As individuals we are often guilty of lack of faith, an undisciplined life and a love for God that is only partial. These things we also must confess before God.

When the sins of Christians are confessed then a revival breaks out. This does not begin with someone else, but within each of us as individuals. This is the starting point. God has promised in II Chronicles 7:14 that "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

Herein is contained the key for the vital Christian life. Being human, our life will not always be perfect or on the highest plane, but the potential is always there. With God's help this potential can be realized since He has made it possible. So it is always that as sin is confessed and forsaken God's blessing follows. This principle applies to the group as well as to the individual.

When so established in a right relationship to God the Christian will have a vital, dynamic life that will have an impact upon those about him. This is so because he seeks to work out the will of God in his life. He recognizes more clearly than the half hearted Christian or the non-Christian the implications of the gospel for those round about him. He is the one who can become rightly excited about the social ethic of the gospel.

Men of this type who were so strongly influenced by the Wesleyan revival played an important part in the social revolution of England. Granville Sharpe and Wilberforce led in the fight for the abolition of slavery. Lord Shaftesbury, an English nobleman with deep Christian convictions, did much to eliminate the evil of child labor and to improve the conditions of the working classes.

Today, it is apparent even to the casual observer that many who have a strong spiritual life do not give much consideration to the social implications of the gospel. They do not indicate an awareness of basic Christian social responsibility. Perhaps this is due to the fact that they do not seek an awareness and that they do not realize that this is necessary. Practical Christian living will strengthen the Christian life as Christ's love is channeled through it by the Holy Spirit.

Worship, prayer and Bible study are methods that have been provided for the Christian to grow and to develop the vital Christian life. Through this means a seeking heart will find the fuller, deeper implications of the gospel message that gives rise to a Christian social ethic.

Steps for Action: There are some who are aware of this need and who have a vital Christian experience day by day. Where are they to turn? What are they to do? The first step is education. This must not be a superficial or peripheral study, but a deep, penetrating analysis of the problem, the direction of its movement and its possible solutions. That is why these studies have been made. They have sought to provide some rudiments of education about the problem of Communism. Each person must become acquainted with the problem and then seek to teach others about it.

However, as we seek to teach others, it must be not only to point out the problem and the threats that exist, but to show the need, national and individual, for spiritual regeneration and revival. Education is thus a key factor in throwing light on the problem; but it is not a final solution. Action must be taken by individuals so that our answer to the problem of Communism may be seen as both adequate and practical. Not all of us are good teachers and preachers, but God can use anybody. And in His wisdom He has given us different talents so that we may all have something by which we might glorify Him.

We also must not forget the importance of our daily life. Often it counts more than what we say to the people with whom we come in contact. The distinctive characteristic of the Christian's approach to the problem of Communism is that it can be based on a more solid foundation than a mere negative anti-communism, anti-materialism or humanitarianism. The foundation of our answer is love motivated by the work of the Holy Spirit within us individually.

Anti-Communist activity can be divided into two basic types, participation and infiltration. By the former is meant the active participation in all legitimate forms of social organization to prevent a Communist victory by default. By this it is meant that Christians should assert their influence and take leadership in groups and organizations which are a part of their daily life. Because of a lack of interest in this type of thing unions have become corrupt, school boards have become infiltrated with subversive elements and graft has been found in parts of government.

At the outset the job of facing Communism seems to be of staggering proportions. It is particularly so when one considers the involvement in foreign affairs and internal security. Since most of us cannot become directly involved in these matters and still fewer of us are equipped with the necessary training, they must be left largely to those who are trained and are able to devote full time to them.

The responsibility of the individual in these matters is largely related to his responsibility of citizenship. This is the key factor in the operation of democratic forms of government. Each person is thus able to perform his duties as a citizen and, insofar as the government permits, to carry out responsibilities in the areas of foreign affairs and internal security. If there are those who are educated and able to perform the duties that are a part of the jobs in these areas, then by all means those persons are obligated to give their talents where they can be used the most effectively.

Citizenship requires still more. Christian citizens are even further bound in that they are not motivated by mere self-interest, but good citizenship is also service to God. This is brought out on several occasions in the teachings of the New Testament (See Rom. 13:1-6; I Peter 2:13-14.) Other responsibilities of this type are intelligent, informed voting, participation in local government where one is able and when requested (jury duty, committees, elected offices, school boards and others), educating ourselves and others in the operations of democratic government and thus becoming aware of its strengths and weaknesses. These strong points then must be made known so as to make others aware of these privileges and opportunities.

A representative government is only as good or strong as its people. When people lose sight of these activities which strengthen democracy then the democratic system loses its vitality and significance and is easily replaced by some other system. A difficulty of democratic systems is that they require the support of the people. Yet, people under such government are apt to be hypercritical of it and do more complaining than constructive action.

In so doing they cause more harm than good. A democratic system requires a constructive criticism. It is paradoxical that some of the most vocal advocates of a democracy are its most destructive critics.

The Christian is exhorted to support his government whatever kind it is (Romans 13, Matthew 22:21). The Christian citizen in a democracy, as we have seen, should have an active concern and involvement in the processes of government.

If the Christian is able to take an active part in government, he then is able to do what is in his power to increase the amount of good that results from legislation and other types of governmental activity. Frequently the choice is between the lesser of two evils, but any little bit counts. A thrilling account of Christian accomplishment in the social sphere is contained in the book, *Saints and Society,* by Earle E. Cairns (Moody Press, 1960) which tells of the effects of the Wesleyan and evangelical revivals.

To be a Christian in government service will not necessarily make one another Wilberforce with the ability to free all the slaves. However, regardless of the level of service in government, Christianity makes it more meaningful and adds a perspective of eternity to it.

It is significant that the National Association of Evangelicals is promoting this very thing with their annual seminar in government service which seeks to interest evangelical students in various forms of government service. This service is not limited to such notable roles as Congressional representation, foreign service or judgeships, but applies equally to such positions as secretaries, clerks and other operational positions. This seminar has already borne fruit as young people have gone into government service.

Although one has little opportunity to influence legislation in these areas, yet the witness of a Christian life is effective in that particular sphere and offers a mediating influence upon the whole of society. This is a very important phase of the Christian answer to Communism as we shall see later.

It is not only in government, where Christian influence can be helpful, but also in other occupations of life. In any area of life a dynamic Christian life is of great importance because of the old saying that "actions speak louder than words." In practical application it means displaying Christian virtues to our associates, sharing the problems of our fellow workers, the needs of their families, and having a respect for their contributions.

Labor unions have been a strong target of Communist activity. The laboring man has been pictured as the exploited person in an industrial society. This has been true in some instances, but not all. The Communists offer workers the possibility of having a greater voice in their affairs and of being a part of a program that is geared to the interest of the laboring classes of the proletariat.

Where does the Christian fit into the labor picture and the labor problem? Certainly there is nothing anti-Christian about laboring classes or their employment. The unfortunate thing is that evangelical Christianity has in many instances become white-collar and neglected the laboring classes. As a result many of them have been left without a Christian witness.

There is the further problem of the labor union. Many Christians feel that labor unions are evil because of the excesses of certain ruthless labor leaders in our time. Yet we must recognize that unions have served as a useful, corrective influence to the early abuses of big business. The problem is that Christians have neglected the field of labor since evangelicals first started the movement in England several hundred years ago. At that time many of the labor leaders came out of the Methodist revival. Now we must ask ourselves "where is the Christian influence and leadership amongst the working people?"

Is there anything that a Christian

might do to limit the appeal of Communism in the laboring unions? First of all Christians who are members of union locals can make an impact if they so desire. What is there to prohibit a Christian from running for shop steward and offering a program to labor that will meet its needs and attempt to answer its problems?

The problem that must be overcome is not to oppose a Communist inspired or authorized program, but to offer an effective alternative that is motivated by scriptural principles. The Christian must seek to get the jump on the opposition and force them to join with him rather than its being the other way around. By taking leadership in local action he develops the potential for even greater influence in places of high leadership. Here even more effective and far-reaching action against Communism and other evil elements can be developed.

Frequently activity in these areas is hampered as people fail to recognize the broad common ground upon which a program of Christian action can be developed. This is true not only in labor, but in most other areas. So much time is spent on things that are less than most important that results are small. Broad, forceful collective action does not get enough attention to accomplish what it might.

Responsible in part for this are Christian union members who only view union membership as a prerequisite for employment and not an opportunity to serve their Lord. The empty chairs at union meetings must be filled by those who seek to make the union effective and representative of the true interest of the laborer. The Christian is able to contend that he can offer a meaningful and significant program that is good not only for labor, but for all people. It is only on this basis that one can say "what is good for labor, is good for all."

The field of education is also a significant area in which the Christian is able to take effective and meaningful action. Here again, if the Christian does not take effective action someone else will. Christianity has often limited its effectiveness by internal strife and a lack of concern for the world in its lives. Its adherents are too contented with their own salvation and welfare and forget about the needs of others. In many instances the needs of others have been viewed as merely spiritual and the other areas of concern have been neglected. This is not biblical.

Teaching and educational administration is an area of great importance. Here is a prime opportunity to guide the minds of young people and adults as they seek answers to the important questions of life. One need not approach the Christian responsibility in education as implying that the message of salvation must be presented at every turn. But here as elsewhere is an opportunity to demonstrate in practice the implications of the gospel as they work out in the Christian life.

Furthermore and perhaps of great significance for future leadership and the training of those minds which will be formulating a philosophy of life is the opportunity to point out the virtues and significance of Christianity as a philosophy and way of life. There has been a tendency to steer clear of such intellectual involvement because it was believed that it clouded and confused the issues. This should not be.

We must not neglect the responsibility in the education of young people who are subject to many subtle influences. Some of these are merely non-Christian while others such as materialism and scientism are basically secular interpretations of life. The problem is to place these things in their proper Christian perspective. The need for Christian teachers properly trained who clearly understand these issues is great in both Christian schools and the public schools. If our young children are properly oriented and the full implications of Christianity and alternative philosophies are clearly presented in all areas of subject matter then education can serve well as an effective answer to Communism and the present crisis.

Christian teachers and parents working through PTA's can help the atmosphere of a school from becoming secular.

Another effective area in which Christians can serve strategically is in the field of communications—journalism, radio and television. All of these channels have been used in the past and are being used now by any group that seeks to win adherents.

Throughout the world there is a great need for Christian literature and writers to produce it. Yet even the secular press also realizes the need for people in this field. We must remember that reading helps a man grow economically as well as spiritually. Hence, the field of communications offers untold opportunity to serve. Clubs and civic organizations also furnish a great opportunity for the Christian. Here a Christian can offer a program based on the Christian social concern which makes Communism lose its appeal.

The point of mentioning these various types of service is that any Christian has a responsibility to make his Christianity practical regardless of his vocation. This was a basic concept in the Reformation. Luther, Calvin and the Puritans all felt this strongly though it has been overlooked in many contemporary evangelical circles. We must return to the biblical standard that an effective Christian life must manifest the fruits of the Holy Spirit (Galatians 5:22-23). Thus each of us can have a part in presenting the Christian answer to Communism.

In addition to the work and witness of our daily lives we can extend the Christian influence by getting Christian people into government—a legitimate type of infiltration. This is precisely the method the Communists continually employ to achieve their subversive ends. All it takes is a vision of what's to be done and then to organize to obtain the objective. In this way the Christian can make government, unions, education and other organizations serve his highest purpose. This is not to be done with the intent to destroy or overthrow the existing government or organization but to make them what they should be. The principle is universal in its application.

So far the activity which has been suggested has been that which the individual can do. But the task will seem large and difficult for many. We must explore what the church and government can do in these areas of social concern.

Institutional Activity: The church committed to the teachings of the Bible is vitally involved in things of social concern. As an institution it must not only represent a position that indicates Christian social ethic, but it must also do something in this field. It must take a stand against evil as it is expressed in society. This means it cannot condemn evil practices in national government and then overlook them at home. Things such as prejudice, poverty, injustice, greed and graft must be the concern of the church at all time and in all places. This is not because they are the concern of the Communists, but because they are the concern of Christ.

The church's activity should not be limited to the denomination, but it should include the local congregation as well. Each level of organization should develop a program of activity that reaches out to the physical and material needs of the people. Some things require the broad support and organization that a denomination or federation can provide while other things can best be cared for at the local level. In any event a combined organizational effort provides a more potent source of Christian influence in most instances than can be generated by the individual Christian.

Just as the Christian message lived and acted upon by the individual is a means to counter Communism, so it is when applied by the institution of the church at any level of organization or administration. The job is to do that which meets the needs of the people as well as to take a stand against evil and

to offer a valid remedy that is within the framework of traditional Christianity. Thus we have a social outreach that has its root in our spiritual message.

Because the role of the church is so important the minister is in a position of crucial importance. As the spiritual leader of the congregation he is obligated to indicate to the people the true nature of the Christian life and the impact that it must make upon society in order to be an effective antidote to Communism. The fault of many of our ministers is that they limit their concerns to a certain group or to the spiritual needs of people alone.

Not only should the minister lead in his congregation, but also in his community and church organizations, associations and denominations. If he is properly trained and oriented to the threat which faces us he can spearhead a counter offensive against Communism in its role as a false religion.

Other forms of institutional action can also be effective. Among these are the service clubs, veterans' groups and other organizations which can help increase the possible effectiveness of an anti-Communist program.

While group action can be highly effective it has certain dangers that must be watched. It is possible for a person to lose himself in a group with the result that he also loses interest and initiative to do anything effective. This means that there is a problem of maintaining a proper balance between the individual and the institution so that both have a valid role to carry out.

Much of what has been said so far is primarily related to the United States. However, the basic principles would apply to similar situations in other countries around the world. It would seem that the appeal of Communism is that it will meet one's needs regardless of what they are. It attempts to be all things to all men. The purpose of the Christian is to meet men's basic spiritual needs and give lost men the Bread of Life instead of a stone (John 6:35). This ideological battle for the hearts and minds of men is perhaps the most acute on the mission fields of the world.

There it seems that as atheistic Communism moves in, the missionaries move out. In view of such things we must ask ourselves what the missionary should be doing? And, how can the church as a whole increase the effectiveness of its program? In a look at the past it would seem that missionaries in general have shown greater consideration for the physical, material and social needs of their people than have some elements of the church in the United States. Yet, this has not always been effective in creating strong Christians.

In view of this the disassociation of Christianity from any particular form of government or culture must be made clear. Its supra-cultural and supranational character must be pointed out and demonstrated. Then on the basis of the early argument regarding culture and its relationship to religion the adequacy of Christianity must be proclaimed.

This proclamation must go forth in a world which wants all the benefits of a Christian civilization without its basic Christian message. Hence, we are challenged to demonstrate that our Christianity is compatible with modern technology and industry and adequate to provide meaning for a culture so oriented. Communism claims to do this, but its price is the loss of freedom. Christianity must prove it can deliver without loss of liberty.

While effective propaganda can be used on the mission field to aid in pointing out the true nature of Communism and to assert the value of Christianity the church has not done this as it might. And though important, it cannot replace the effectiveness of the life lived and love practically demonstrated by a consecrated missionary or national Christian. This is the real antidote to Communism as it faces up to the political, social and economic realities of life.

The job overseas is not only the work of the regular missionary. But laymen —business and professional men in their regular vocations—can have a real influence for Christ by choosing to serve overseas. In this manner they supplement and reinforce the work done by missionaries. More than likely they will also have doors opened to them which are closed to the missionary. More information on this is contained in the little booklet, *Vocational Missions,* which is published by Wheaton College.

Increasingly in recent months mission leaders have called attention to the shortness of time in many areas where the Communist threat is great. Because of this they have called for a re-examination of missionary priorities, to make certain that most effective action is being taken for these critical days. No longer is it enough to preach the gospel to primitive tribesmen in the hinterland while bypassing the people in the cities. Like Paul did in the early days of the church so must we return to the principle of establishing churches in large centers so that the gospel may radiate forth from them. This is exactly the technique which the Communists have been using with such great success—a strategy, by the way, stolen from the New Testament.

As we contrast the world of Paul's time and ours we find much greater freedom today while the rate of church growth is lagging in comparison with the population boom. The reason for this is not a lack of means or message, but rather a devastating lack of concern for those next to us.

Conclusion: Many suggestions have been offered in our study for countering Communism. This does not exhaust the possibilities. If the basic considerations are grasped, their practical application will be readily apparent in most instances. It might be helpful to offer a summary of the Christian answer as it has been developed here:

1. Know the true nature of the problem of Communism and its complexities.

2. Believe that the Christian answer is the ultimate one.

3. Cultivate for yourself a vital Christian life.

4. The result is a practical demonstration of the Christian virtues.

5. Remember that the conflict with Communism is ideological. It has its roots in the sin of Adam. Our victory is in Christ who has vanquished every foe and so we are sure of final triumph.

It would seem then that Hugh Seton-Watson is correct when he suggests that a blow against evil anywhere in the world is ultimately a blow against Communism or any other totalitarian way of life that is based upon injustice and evil.[1] The answer to Communism is a dynamic, active Christianity which is such as a result of an awareness of the Christian social ethic and the relationships of Christianity and culture.

Paul Harvey, a news commentator, pointed out in *Human Events,* May 5, 1960, that the most effective way to combat Communism is to influence those nearest you. It is not organizations as such that will win the battle; it is personal contact and influence that will be most effective.

Suggested Readings

Earle E. Cairns, *Saints and Society,* Chicago, Moody Press, 1960. A good evangelical analysis from a historical perspective of the Christian in society.

Cecil DeBoer, *Responsible Protestantism,* Grand Rapids, Eerdmans, 1957.

Ernest Troeltsch, *Social Teaching of the Christian Churches,* New York, Macmillan, 1949.

[1]Hugh Seton-Watson, *From Lenin to Khrushchev,* New York, Praeger, 1960, p. 356.

Despite changing issues

the need for faith remains

the Bible in today's dialogue

by Samuel J. Schultz

INTEREST in the Bible is universal. No other literary production has merited such constant and continuous consideration by scholars as well as laymen. Each new translation and revision represents the current concern to convey the message of the Bible to the common man. Publishers of religious books hardly consider their catalogue complete without a line of Bibles—books which exceed all others in quality of print and binding.

Two basic attitudes toward the Bible have been apparent in the history of Christianity. The principle of *sola Scriptura* (a Latin phrase meaning "the Bible as the only authority") has always had its advocates since the Reformation. They hold to the supernatural biblical revelation as infallible. Protestant scholasticism to the present day is represented by those who accept the Bible as inerrant propositional revelation.

The opposing view has had many and varied representatives in Protestant scholasticism. The extreme rational approach regarded the Bible merely as a book of human production while others recognize selected parts of the Bible as of divine origin.

Today when religion has more popular recognition in college and university campuses, when church membership has reached unequaled records, when American politics is marking a new frontier and science is rapidly marking advance in the space age we do well to take inventory in the realm of biblical scholarship. Are there two basically opposite views in evidence in today's dialogue regarding the Bible? Have recent decades of study and reappraisal resulted in a synthesis of these diametrically opposite views?

In the wake of the Reformation the Bible was made available to the common people by numerous translations in printed form. A church going and Bible reading populace accepted the Scriptures as reliable history as well as a guide to life.

At the turn of the nineteenth century several trends were developing that affected a change in attitude. The German philosopher Hegel who has been acknowledged as the intellectual father of the modern point of view held up the human mind as the final and ultimate authority.

In the theology of Schleiermacher, a leading theologian of the last century, the authority of either reason or revelation was brought into question, making the inner experience of the believer the final authority instead of the Bible. Thus the "theology of religious experience" provided a favorable climate for the development of higher criticism.

In the meantime literary criticism flourished. Scholars legitimately sub-

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"The Bible is relevant at the point where the gospel touches man at the deepest level of his existence as well as at the level of conduct of everyday life."

jected the Bible to the same principles of research which were applied to any other ancient book. No longer was the Bible regarded as sacred history. Instead it was treated as a "human" book composed of numerous literary documents with many religious viewpoints reflecting the conception of a particular age.

At the same time the predominant hypothesis affecting research in the natural sciences was the influence of Darwin with his theory of evolution. In the historical sciences as well as in religious and philosophical thought the revolutionary concept made a penetrating impact after Hegel had replaced the idea of "being" with the notion of "becoming." In this atmosphere of enlightened scholarship it was Julius Wellhausen who published in his *Geshichte Israels,* 1878, the classic formulation of the critical theory of the composition of the Pentateuch.

This viewpoint is still reflected in today's dialogue among scholars in Biblical research. H. H. Rowley in the Peake Memorial Lecture in 1959 asserted that in common with the majority of scholars he still accepted Wellhausen's view of the origin of the Pentateuch. Although the moorings have been loosed as was indicated by Cyrus Gordon in an article in *Christianity Today,* 1959, the impact of Wellhausen still remains.

The application of Darwinian evolution and the scientific method to Bible study has resulted in a new approach to the Bible. Expressed popularly at its best by Harry Emerson Fosdick in his *Modern Use of the Bible,* 1924, and *A Guide to Understanding the Bible,* 1938, this viewpoint maintains that a dual movement—a human achievement and a divine self revelation—converged in the process of biblical development.

The role of the Bible in religious education reflects this appraisal of Scripture. George Albert Coe, a pioneer and leading philosopher in modern religious education, defines Christian education as a growing process in which the Bible is a "transcript of life" or an occasion for experience and growth and not a body of doctrine used for indoctrination. Art and other literature are just as useful as the Bible.

In the stated objectives (1930) of the International Council of Religious Education, a highly representative body of Protestants, the Bible was regarded as a "record of developing religious experience which students should learn to know and appreciate for its meaning to present day living." The Bible then became a source book, a valuable human document, containing principles of living, symbols and codes and a dynamic source for ever-enlarging revelation.

Although the main stream of Protestantism in its official representation regarded the Bible as a source book the traditional view prevailed. Among the groups in this country which held that the Bible was primarily a God-sent message of salvation for mankind was the American Sunday School Union. Adelaide Case in *Liberal Christianity and Religious Education* (Macmillan, 1924) p. 99, noted that this influential interdenominational movement did not accept as an objective the reconstruction of experience through the use of the Bible.

Since the turn of the twentieth century the Bible was largely regarded as the national literature of Israel or as a historical and cultural deposit in the majority of educational centers of America. The viewpoint of inerrancy of the Scriptures largely found expression in a few seminaries and was vigorously asserted by the Bible institute movement.

During the first half of the twentieth century the dialogue between those who regarded the Bible as the inerrant record of God's revelation and those who appraised it as a human book almost diminished to the point of silence. Literature, books and individuals that advocated the traditional views of Scripture were often regarded as nonscholarly. Lacking manuscripts that recognized the Bible as reliable and inerrant some publishers, who were concerned about supplying books maintaining this viewpoint, resorted to reprints.

The post-war era of the 40's and 50's provided an atmosphere in which previous attitudes were re-evaluated. In general education the Harvard publication *General Education in a Free Society* projected a balanced view endeavoring to reconcile the idea of an open mind and change with a proper appreciation for heritage. This attempt to synthetize was also reflected in the realm of the general attitude toward the Bible.

Christian education may be used as an example to illustrate the new role that the Bible has in current thought. The significant book, *The Church and Christian,* by Paul H. Vieth (1947), marks the transition to a new mood. Although the human quest for the good life still deserves recognition the new emphasis insists that God has revealed Himself within history. The perspective emphasized that which was divinely given. Revelation took on a new meaning with the recognition of the divine.

The synthesis of the two extremes in Christian education has been set forth by Sara Little in *The Role of the Bible in Contemporary Christian Education* (John Knox Press, 1961). The core of Protestantism according to her stands between the two poles represented by the Bible as a human or divine book.

A key factor in this view is revelation as projected by representative theologians such as William Temple, Karl Barth, Paul Tillich, Emil Brunner and H. Richard Niebuhr. Sara Little summarizes their consensus on revelation as follows in her list of the key emphases: (pp. 57-62):

1. Revelation is essentially the self disclosure of God.

2. Revelation takes place through God's "mighty acts," events on the plane of history apprehended by faith as God's action.

3. Revelation, as God's confrontation of man within the covenant community, is determinative of man's existence.

4. Reason, now assigned a new role, is not the basis for revelation, but instead helps make it intelligible.

5. The Bible, as witness to and participant in the event of revelation, is of unique significance in the church and in the life of man.

The historical, archaeological and sociological facts of the Bible are thus subjected to a theological interpretation in the new trend. A dynamic movement is recognized in the Bible. People respond to God's actions. The Bible as a record of God's encounter with man becomes a means of revelation. The meaning of revelation thus provides a new vitality in Christian education with the Bible occupying a central place.

Revelation, however, is not identical with Scripture. Infallibility does not

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rest in the *words* of Scripture but in the *message*. With the Bible as a field of revelation God continues to reveal Himself through it. The Bible has a message which may become the channel of revelation through which God may encounter man and save him. Consequently, the Bible is relevant in Christian education. However, the results of biblical scholarship must be recognized.

In turning to biblical scholarship we see that the mood has likewise changed as far as the role of the Bible is concerned.

Archaeological excavations at Nuzu, Mari, Ugarit, and numerous other places have yielded knowledge of biblical times that provides a more reasonable basis to accept the biblical record as true to life. Whereas the late Dr. Robert H. Pfeiffer of Harvard hardly acknowledged Moses as historical, scholars today acclaim the patriarchal narrative in its basic outlines as normal for the first half of the second millennium before Christ.

Monotheism instead of originating with Amos in the seventh century B. C. has been found to be normal in Mosaic times. Much that once was considered myth is now accorded historical recognition.

Adhering, however, to the broad outlines of the late literary development of the Pentateuch current scholars as represented by Albright and his disciples project oral tradition as a very reliable source for the written documents. But, by no means is there a return to the position that the Scriptures are inerrant.

The current interpretation of the Old Testament reflects a vocabulary that superficially provides a language more nearly like that of the orthodox view of the Scriptures. Current writers speak freely of revelation, of a God who acts, of a divine encounter and of the living Word. Sacred history is again an acceptable term for the biblical record. Israel's history is the record of a religious encounter or the account of a revelation and response. Faith represents man's outreach to God. Israel is a covenant community.

The religion of Israel was not an outgrowth according to current interpretation as represented by John Bright in his recent publication *The History of Israel*. Formerly Israel's religion was described in terms of evolutionary development, robbed of its content and described conventionally as henotheism —the exclusive worship of a tribal-national deity which did not deny the reality of patron deities of other peoples.

On the basis of our knowledge of the religion of early times Bright questions whether henotheism ever existed. Ancient religions were developed polytheism whose gods were accorded cosmic domain. Henotheism is insufficient to describe the religion of Israel.

The faith of Israel, however, made Israel distinctive. Yahweh was their king, Israel was his people, conscious of Yahweh's election and covenant. Israel's monotheism, however, must be understood in the ancient sense. Israel's national religion was amphictyonic (an association of communities organized for the protection of a common god) dating to the twelfth century when the various clans united in the land of Palestine. Israel had a unique faith.

Thus, today's vocabulary in biblical scholarship seems to be more nearly akin to the current orthodox language. Recent trends in many areas have narrowed the cleavage between the two viewpoints of the Bible. Both groups speak of the living Word, revelation, faith, a religious encounter, the unity of the Old and New Testaments and the relevance of the biblical message for today. To the layman it may at times appear that the differences regarding the Bible have disappeared.

Careful analysis of the language of current biblical scholarship, however, reveals that the basic cleavage is still apparent. Regardless of the similarity of the language in today's conversation, the underlying difference is the attitude toward the Bible itself. Inerrancy of the Scriptures rightly understood subjects the mind of the scholar of the Bible to the written word.

Those who reject the inerrancy of the Bible subject the Word of God to man's judgment as to what part of it is reliable. Often theories or basic presuppositions determine the interpretation of a given text of Scripture.

Let me illustrate this with an example from the Pentateuch. The one

(Please turn to page 20)

clesiastical polity and worship. There are unitarians and trinitarians. There are liberals, evangelicals, neo-orthodox, Arminians, Calvinists, Lutherans, Catholics and Eastern Orthodox. There are churches which believe in "apostolic succession," the veneration of the Virgin Mary and the Saints besides those of intensely Protestant tradition. There are congregational, presbyterian, episcopal and catholic systems of church polity. There are national churches that believe in the union of church and state and free churches which oppose that doctrine. There are pietistic and corporate concepts of the Christian life. There are a dozen different rites of communion and worship. There are many racial and national traditions. The manifestation of spiritual unity amid such wide diversity of doctrine and practice has its encouraging aspects. But if there is to be effective, practical, visible, organic unity such as distinguished the New Testament Church there is little evidence of commitment to the essential elements in this *melange*.

Yet one cannot fail to be impressed (indeed, somewhat awed) at the growing evidence of competence and influence in this great complex of churches intent on acting together to achieve common ends. It is encouraging that so many widely-different communions of Christendom are willing to come together and confer in a spirit of good will about such a wide range of concerns. All who call themselves Christian should be willing to meet one another, pray together, talk together and work together, provided they are not required to make commitments which compromise the clear teachings of the Holy Scriptures. Undoubtedly mutual understanding is promoted and on the anvil of controversy many issues may be resolved. Through the WCC many millions of dollars are being expended and immense quantities of food and clothing distributed to the needy throughout the world. Those who call themselves Christian should constantly be alert to determine how far they can go with other Christians in answering the prayer of our Lord in John 17.

As Bishop Eivind Berggrav of the Church of Norway said at Evanston in 1954: "God needs our imagination and our enthusiasm to get us on the move from a stiffened status quo. But surely it can never be our dreams or phantasies which give us growth, but only full commitment every day to God's will. God does not want 'ecumaniacs,' but faithful followers."

Next month: Faith and Order

WORLDview

A PENETRATING SURVEY OF THE NEWS BY THE EDITOR

More Persecution for Spain's Protestants?

THE FEBRUARY 27, 1961 issue of *Ecclesia*, official organ of the Spanish Catholic Action, published a pastoral letter of the Bishop of Madrid-Alcala stating that in spite of the ecumenical movement and the "week of prayer" held in the Catholic Church for the union of the churches "we must deal without any human consideration against Protestants when these try to spread their error and heresies because, after all, true ecumenism means only to return to Rome."

Protestants in Spain do not know what connection these words might have with the new wave of repression they are suffering, but facts are speaking for themselves. And the facts show that the precarious conditions under which the evangelical movement must live in Spain—instead of becoming better—are turning to the worse.

On June 9 the Plymouth Brethren church in Zaragoza was closed by the authorities despite the fact that it operated by permission of the "Direccion General de Seguridad" issued in December 1949. During the last few weeks several leaders of the Protestant work—both pastors and laymen—have been interrogated concerning their activities. They say they know they are being watched by the police.

Another act early in June when police confiscated almost 5,000 pieces of evangelical literature points up the repressive measures applied to Protestants. The confiscated literature, published by *Ediciones Evangelicas Europeas* (European Evangelical Editions) which supplies the literature needs of the Spanish evangelical churches, was placed in one room of the printer's shop and sealed by the police. The matter was then passed to the judicial authorities.

Jose Grau, official representative of the literature organization, and Salvador Salvado, the printer, are each awaiting trial. They are accused of writing and printing "clandestine literature" for the use of the evangelical churches in Spain—a "crime" under the Prosecution Act.

All these measures against Protestants are taken, of course, in the name of the law and not as religious oppression. It is evident, however, that the law is applied to cover up the fierce intolerance of the Roman Catholic Church in Spain.

The question of literature is an example. Every piece of evangelical literature is guilty of not having passed the official censorship. But in reality it is impossible for Protestant publications to pass this censorship. Several attempts have been made by evangelical writers or publishers to get their books approved, but in each case they were told that the Catholic ecclesiastical authorization is needed. Catholic

SEALS OF OPPRESSION IN SPAIN

The pictures accompanying this story of religious intolerance in Spain show the official seals on a door in the shop of an evangelical printer. Behind the door are almost 5,000 pieces of Protestant literature which were confiscated by police.

church officials will not grant this permission on the excuse that it is a civil authority that is needed. And so the discriminatory cycle never ends.

Another example relates to evangelical magazines. The law says that every magazine—Protestant periodicals included—must have a licensed journalist as a director. But to become a licensed journalist it is necessary to attend the official journalism school which demands that the candidate profess the Catholic religion.

In addition to this, all magazines and periodicals not edited by Catholic clergymen must pass official censorship. Thus evangelicals always face the same vicious cycle which prohibits them from getting legal authorization for their publications.

In November 1958 a formal petition requesting legal authorization to print and import literature such as Bibles, hymn books, magazines and other books was filed with the Minister of Information by leading evangelical representatives in Spain. The petition has not yet been answered. Instead the result has been confiscation of literature such as in April 1960 when 72,630 copies were taken and the recent raid. To further stifle the life of the churches, many literature parcels from overseas have been withheld by custom authorities.

There is a strange paradox in the evangelical work in Spain. The government allows a limited number of churches to legally remain open but at the same time refuses to let these authorized churches have their indispensable tools such as literature. Or as one Spanish pastor comments, "We are allowed to live, but not to eat."

Contrary to official Catholic propaganda, the Spanish people in general are not hostile to the Protestant movement. Many sympathize with the evangelicals and criticize the injustices which are committed against them. Even among the faithful Catholic minority—and the Archbishop of Valencia has said that only 17 per cent of the people of his diocese were faithful, practicing Catholics—there are some who are open-minded and lament the anti-Protestant actions.

The conclusion is that it is the Catholic hierarchy which prefers persecution to competition. One official told some evangelicals, "If there were religious freedom, you would give too much work to the priests. Your wings grow too fast and so from time to time they need to be cut off."

Spanish Evangelical leaders are convinced that it is the Spanish Catholic hierarchy which applies pressure and orders the civil authorities to act against Protestants.

The closed church in Zaragoza—not to mention the more than twenty other closed churches—the vigilance of the police over certain Protestant movements, and the awaited trial of the two Spanish Christians seem to mark a new pattern of religious intolerance in Spain.

How long will the Spanish government, with its close relationship to the United States and other Western democratic powers, allow this sort of religious persecution to continue against the 20,000 Spanish evangelicals?

In a recent visit, Britain's Foreign Secretary Lord Home approached the Spanish government about the Protestant situation. The Spanish evangelical leaders believe these efforts could produce positive results if the American government would join in an insistence on religious freedom in Spain.

If you want to help them, send this article to the Spanish Embassy, 2700 15th St., N. W., Washington, D. C.; to President Kennedy or to your senators and write to all three expressing your grave concern and asking what they propose to do to help give liberty to Spain's oppressed minority.

Challenge to Adequacy

THERE'S A BIG RACE on in the current scene in American church life—the big rush to see who can merge with whom and thereby become bigger, more effective, and above all, more united. It is hoped that as a result the "sins of our division" can be resolved and that all Christians will be gathered into one big happy ecumenical family.

Speaking to this situation recently was Dr. Arnold T. Olson, president of the Evangelical Free Church of America, at their 77th annual conference in Green Lake, Wis., who cautioned against any move toward merger based more on administrative efficiency than the unifying power of a return to the Bible.

"The cry for ecumenicity is heard across the land. Even Rome seeks, with certain limitations, an ecumenical conference. Few dare to speak against it lest they be considered out of step with the times.

"Yet the tragedy of the ecumenical movement is that it comes at a time when the church senses its inadequacy. It is a movement caused by panic rather than by power. It is being done in the name of administrative efficiency rather than the unifying power of a return to the Bible.

"In fact, doctrine is downgraded, positive convictions soft pedaled and loyalty to the Word of God minimized lest they interfere with the movement toward a super-church. To understand our times and the urgency of the hour we must see that an ecumenical movement that denies the fundamentals is but a move toward a super-church and the coming of the anti-Christ. We must not yield to these pressures. While we welcome fellowship with all believers we also must follow the Word of God which says in II Cor. 6:14, 'Be ye not unequally yoked together with unbelievers.'

"We rejoice in fellowship with anyone based on a common faith in Jesus Christ, yet those promoting a superchurch often are ruthless in dealing with those holding to the old faith. Those who talk most about toleration expect it from others, but so often it is a one-way street. Truly we are in decade of destiny."

Don't Shoot the Watchdog

Christianity and Crisis, a liberal Protestant magazine published at the Union Theological Seminary in New York, has called for the Protestants and Other Americans United for the Separation of Church and State (POAU) to stop its "blatant anti-Catholicism."

The magazine cautioned that statements issued by the POAU should be "examined with a great deal of care." At the same time the ability of POAU as a watchdog in matters of church and state relations was questioned because of "its singular inability to stick to the issue . . . its consistent anti-Catholicism, which insists on judging Catholicism by its worse examples, its use of inflammatory language and its constant identification of its own sectarian position as the 'American' position . . . such an approach hardly deals with the weighty and complicated problems that face Americans as they seek with equanimity to work out solutions in this area."

The editorial likened the POAU-Catholic controversy to "a holy war" and suggested "that more communication and less conflict in this area is not only possible but required."

In answer to the critics, Dr. Glenn

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L. Archer, executive director of POAU, stated "our energies are so absorbed in the current Congressional battle for church-state separation that we have none left for detailed reply to critics."

"For fifteen years," he said, "we have been predicting an open political battle over tax money for Catholic schools. Now it is here. The leaders of *Christianity and Crisis* have denied that any such battle would ever come or that Catholic bishops would ever ask for more than 'fringe benefits' or 'welfare aid' for their schools. Now that the warnings have turned out to be correct, why shoot the watch dog? Let these critics read Nehemiah 6:3.

"We invite the editors of *Christianity and Crisis* to join us in the task of keeping church-state separation in the battle now going on in Congress. Our entire energies are being devoted night and day to this battle and we need all the help we can get. We are protesting and opposing a political deal with the nation's largest church by which, under the guise of national defense, federal aid to church schools is being sought. Now is the time for all persons of all faith to unite their efforts in helping the President to preserve the First Amendment. Surely this is more important than sniping at comrades in the ranks."

(Nehemiah 6:3 says, *"I am doing a great work and I cannot come down. Why should the work stop while I leave it and come down to you?"*)

The Cry Is Peace

THE SWEET WORDS of the Red dove are "Peace, Peace." The truth is war—an ideological conflict in which we are far more deeply engaged than we may realize. Currently, according to a spokesman from the Department of Defense, the Russians are spending some $3.5 billion for propaganda or approximately two dollars for every person in the free world whom they hope to subvert. This is a hundred times more than the free world spends in its own ideological defense.

A major effort in this propaganda conflict was the First Christian World Peace conference held in Prague late in May under the auspices of the Communist party. Participating in the affair were nearly 700 delegates from 40 countries including a goodly number from the West—the United States, England, Germany and Japan were among those represented.

Among its major actions the group passed a resolution calling for a complete end to nuclear testing and disarmament. It declared that "war is irresponsible in the atomic age," and that the use of such "inhuman" nuclear weapons involves "acting against common sense" and is "committing a sin against God." The disarmament proposed was to be made effective by the "formation of atom-free zones and the creation of internationally guaranteed treaties of neutrality." It was suggested that huge sums now spent for defense should be used to provide means "whereby hunger and great human distress can be alleviated in the world."

A study commission also urged continued contacts with the World Council of Churches. To this end it was recommended that observers be sent to the WCC conference in New Delhi next fall, and that continued study and contacts be made to ensure mutual cooperation towards world peace.

An American delegate, Professor Milton Mayer of the American Friends Service Committee, was quoted as saying there that a reconciliation between Christians and Marxists was probable on "the great social issues and the question of human welfare, beginning with the problem of starvation which has an immediate and desperate bearing on peace." At the close of the event all delegates were invited to take a tour of Russia at the expense of the Soviet government. They would, however, be asked to broadcast their "impressions."

At almost the same time the same view was advocated in this country by Harold E. Stassen, a former Eisenhower cabinet member, before the American Baptist Convention in Portland. He pled for a "humanity first" foreign policy that would help to avoid the "extreme destruction" and the "virtual holocaust" of a modern war. He felt that admission of Red China to the UN would "facilitate true progress for all mankind as a whole."

Admittedly the display in Prague was great, but the performance wasn't quite as advertised. A late report indicates that during 1960 food production in Russia's rich Ukraine was only 7 per cent of the planned total. Red China's floods and droughts of last year have reduced meat consumption to a mere seven ounces per month in the rural communes.

Still more chilling was a last minute account from Viet Nam that children in the Red-held sectors who have been attending Christian schools are being kidnapped by the Reds and sent to special schools in Hanoi for political indoctrination.

And so the same mills that grind out the propaganda for peace take such precious things as human decency, individual rights and the souls of children and grind them in the dust.

Bible in Today's Dialogue

(Continued from page 17)

who begins with the assumption that the Pentateuchal account may be taken as trustworthy will accept without question that God delivered Israel from Egyptian bondage, that He led the twelve tribes by way of Mount Sinai to Canaan and gave the law to Moses. Nor does he doubt that God established the priesthood, gave directions for the building of the tabernacle, instituted the sacrificial offerings and that Israel was miraculously sustained through the wilderness.

On the other hand, the scholar who begins with the premise that the Bible is not inerrant or reliable and assumes that the Pentateuch was composed basically of four documents written down between the Solomonic era and the post-exilic period has a significantly different attitude towards God's revelation to Israel.

He regards God's redemptive act in behalf of Israel as reliable on the basis of oral tradition. The rest of the record is held to be a later embellishment or reflection. Relatively few laws are regarded as dating back to the Mosaic times and the tabernacle is thought to be post-exilic. Thus, the priesthood never existed in Mosaic times but began during the Solomonic era. Out of the nation of Israel only the tribes of Joseph lived in Egypt and they were united with the rest of the tribes of Canaan.

Consequently God's revelation to Israel takes on a different meaning. The covenant, election, the laws and experiences portrayed as historical events in the sojourn of Israel under this view do not have the same frame of reference in today's dialogue in biblical data.

Dr. George A. Buttrick in his book, *Biblical Thought and the Secular University* (Louisiana U. Press, 1960), affirms that university students need the biblical view of man and need to worship God. As the Bible occupies an important part in today's dialogue in universities and colleges we may well pose the question: How should it be presented? What kind of presentation will make an impact upon today's generation?

We who are committed to the Bible as the inerrant Word of God need to face the issues in a forthright manner. Those who attended the organizational meeting of the Evangelical Theological Society in 1949 in Cincinnati will remember that the issue of inerrancy was considered so important that it became the only statement to distinguish us from others in the field of biblical scholarship. Consequently this question is never debated in our meetings and all papers and discussions are based on this assumption.

As we listen in on today's conversation there are some areas in which the two opposing views have common points of interest. Each group, however, approaches these areas from a different vantage point.

Revelation is of basic importance. However, we must be conscious of the fact that many contemporary scholars do not accept all the data that is given us in the written word. Their biblical basis for understanding revelation is limited to that part of the Bible which is accepted as reliable.

Note by way of example that they accept the revelation of God to Israel as a redemptive act, but not the instructions which God revealed to Moses for the construction of the tabernacle. For the one who takes the Scriptures as inerrant and reliable the entire account constitutes the data for the study of God's revelation.

The unity of the Bible is likewise a point of common interest. A dichotomy between the Old and New Testament was reflected formerly in the God of justice and the God of love—making a basic contrast in the relative periods of progress.

In extreme dispensationalism this dichotomy likewise existed in a contrast between law and grace. In some areas the Old Testament was relegated to minor importance, but today the Bible is recognized as a unit. Judgment and mercy, the law and the gospel belong together throughout the Bible. Redemption of Israel stands in juxtaposition to the salvation provided through Christ.

Another common area in today's biblical language is the emphasis on the relevance of the Bible. Whereas the Bible frequently was represented as man's search after God it is now interpreted as a drama of redemption within which man responds to the Word of God, makes decisions and appropriates salvation day by day.

In God man finds the answer to his lost condition. The Bible confronts man with the Word of God and calls him to participate in the biblical drama and prepares him for an encounter with God. Consequently the Bible is relevant.

The social gospel approach appropriated the ethical standards and the other extreme emphasized the supernatural in a crisis experience. It is evident today that the Bible is relevant at the point where the gospel touches man at the deepest level of his existence as well as at the level of conduct in every day life. The area of disagreement again is apparent in the extent of the Scripture that is relevant.

The historical and cultural background is another area that is common to the biblical scholars of today. With the advance of archaeological discoveries the milieu of biblical records and history is much more fully known. The meaning and significance of the message as it was given through the prophets, for instance, must first of all be understood as the hearers perceived it at that time.

Formerly a biblical passage was interpreted in one case as limited in its meaning to the historical setting and on the other hand was taken completely out of context. Today the common emphasis is on the background as well as the application. In many parts of the Bible the historical background represents a point of agreement among biblical scholars.

Take for example Isaiah chapter seven. The time, place and events pose no problem. When the book of Deuteronomy is under consideration we differ radically with those who do not accept the scriptural assertion that these speeches are by Moses. While we take the time of Moses as the historical background the scholar who accepts the conclusions of higher criticism poses the times of Josiah as the background. Even though by common concurrence the historical background is important the interpretation of Scripture often is radically different because we accept the Scripture as inerrant.

As we consider the role the Bible has in the current dialogue we who hold to the inerrancy of Scripture need to recognize the points we have in common as well as the differences. By taking the Bible in earnest we have every reason to engage in biblical scholarship. Our responsibility is to activate all our intellectual resources as we intelligently interpret what the Bible says.

Creative as well as critical thinking is the challenging responsibility of biblical scholarship. These disciplines should prevail in our quest to ascertain what the Bible says and our consistent effort to integrate facts apparent in fields of research with biblical claims. This demands our best in stewardship of time and effort. It may be costly as Dr. Frank Gaebelein pointed out in *Christianity Today* (May 8, 1961), "The price will not come down. It is nothing less than the discipline of self restraint and plain hard work."

Evangelical Newsfront

Among the 100 youth leaders at the Winona Lake conference on "Communism and Youth" were (l. to r.) Dr. George L. Ford, NAE executive director, Dick Fulmer, Assemblies of God youth director, Paul Snyder, Brethren in Christ youth director, Dave Breese, director of Chicagoland Youth for Christ, and Mike Warren, director of Hi-C Clubs.

Discuss Communism and Youth

A CONFERENCE on "Communism and American Youth" was held July 4 at Winona Lake, Ind., under the joint sponsorship of the NAE and Youth for Christ. The one-day meeting was attended by nearly 100 youth leaders and denominational executives who called for Christian organizations to make available information regarding the Communist threat to help youth intelligently face the problem.

The conference named an advisory committee to work closely with the NAE in formulating the anti-communism program for youth. It urged, however, that prayerful concern be given that such a program does not become an end in itself and does not detract from the purpose of the church.

"While communism presents a threat to Christians they must not be swept off their feet by fear," said Dr. George L. Ford, NAE executive director. "We are not worth much while we have the spirit of fear. We must learn to live beyond fear through faith in Christ."

Named to an advisory committee for planning a program which would be used by the participating youth organizations were Gunnar Hoglund, Chicago, Ill., director of youth work for the Baptist General Conference; Mike Warren, Chicago, Ill., director of Hi-C Clubs; Dave Breese, director of Chicagoland Youth for Christ; C. Mervin Russell, Winona Lake, Ind., youth director for the Free Methodist Church; and Joseph Bubar, Chicago, Ill., director of Christian Service Brigade.

The next conference on this subject will be held in Chicago at the Sherman Hotel, November 28-30.

Evangelicals Won't Attend

EVANGELICALS WILL not officially participate in the forthcoming North American Ecumenical Youth Assembly according to results of a survey made of churches and youth organizations related to the NAE. The ecumenical youth meeting will take place in Ann Arbor, Mich., Aug. 16-23, under the sponsorship of the World, Canadian and the National Council of Churches.

None of the evangelical groups polled said they were sending any young people to the event and only two said they were sending unofficial observers. One youth leader said his attendance there only indicated an "interest in what is taking place in youth work."

Some of the leaders who declined invitations were critical of the theme of the conference, "Entrusted with the Message of Reconciliation" which was interpreted as dealing with "reconciliation among people called Christians." Some saw it as a part of the continuing push for church mergers and felt their attendance might compromise the position of their denominations.

Several of those who responded to the survey said their decision not to attend the conference was a matter of church policy and reflected their unwillingness to be associated with the event because of its sponsorship.

Scientists, Theologians Meet

THERE'S A NEW sense of confidence between evangelical theologians and men of science. That's the opinion of Dr. J. Barton Payne, professor of Old Testament at Wheaton College, who attended the fourth convention of the Evangelical Theological Society and the American Scientific Affiliation, held at Goshen, Ind. in mid-June.

"Men of science," said Dr. Payne, "are more willing to accept biblical data as reliable and theologians are more willing to regard the observations of scientists as valid." The problem of man in space was discussed and it was stated that the Bible does not rule out the possibility of life on other planets.

In a discussion on the age of the earth the date of the flood was placed at about 10,000 B. C.—approximately the same length of time that man has been found on the North American continent. The validity of the Bible as a historical book was also asserted in contrast to some current teaching that the Scripture is "pictorial" in its conveyance of the concepts of God.

Scientific evidence, said Dr. Payne, tends to rule out the possibility of thorough-going evolution. And, modern science is less inflexible and has more room for the concept of God. "Because of this," he said, "we can use the Bible with more assurance and confidence since we know that biblical data is valid and that doctrine is wedded to fact."

Present at the convention were some hundred delegates from the two societies. It was also announced that the ASA volume on "Modern Science and the Christian Faith" would be republished in a revised and up-to-date edition.

Canadian Evangelicals Meet

MEETING AT the Canadian Bible College in Regina, Sask., were pastors from all over the province for a pastors retreat sponsored by the Evangelical Ministers Fellowship of Regina.

Where to Find

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Serving as guest speakers for the event were Dr. S. F. Logsdon and Dr. S. A. Witmer.

"A strong interest was shown in the cause of evangelical unity across the country," reported Rev. Herbert Bock, a Regina pastor. "The ultimate goal is to establish a Canadian association of evangelicals. At present there are plans to contact all the major centers in the country with the view of calling an exploratory meeting and eventually a Canadian convention."

NAE Welfare Agency Expands

THE EVANGELICAL Welfare Agency in Los Angeles, Calif., which is sponsored by the Southwest Region of the NAE, was granted permission early in June to expand its operations into the neighboring Orange county. Already in operation for the past two years it has placed over 75 children for adoption and will now be able to extend its helping hand to a wider area.

Needed to set up this welfare agency in California was a trained casework director with five years of experience, adequate office space and staff and a reserve fund of $30,000. All of these things were supplied in due time and 24 children were placed for adoption the first year—double

Dr. Walter Penner, executive director, and Adrin Sylling, casework director, with new state license.

what had been thought possible. Now with additional staff they seek to place six children a month. Yet, even with additional help they had to refuse help to 25 un-wed mothers in the past year.

Plans call for the opening of a family counseling service in the coming year.

public affairs

Church School Loans Held Legal

A LEGAL OPINION given by the Department of Health, Education and Welfare indicated that loans to private and parochial schools for the construction of classrooms is constitutional. The opinion was submitted to the Senate subcommittee on education.

This new memorandum cleared the way for the House and Senate subcommittees on education to approve a loan program for parochial schools under the National Defense Education Act. It was expected that the President would sign such a bill.

In the meantime until the middle of last month there had also been no further action on the bill for federal

Convention Digest

PRESENTED IN this form are brief reports from various denominational conventions.

United Church of Christ: Elected as the first president of this newly formed denomination is Dr. Ben M. Herbster of Norwood, Ohio. The group was formed through a merger of the Evangelical and Reformed Church and the Congregational Christian church. The new president stated that the basic aim of the group is the "renewal of spiritual life of its constituents, a reaching out to invite others to a full commitment to Christ and the extension of justice and compassion to all people throughout the world as members of God's family." His first big item of business is to hold merger talks with the Disciples of Christ beginning in September.

American Baptist Convention: The process of merging the various different denominational agencies was accomplished at the American Baptist Convention this year in Portland, Ore. As now organized they will continue their separate functions, except that policy making and long range planning will be done by the general council. The new denominational headquarters building which was approved last year is now under construction and will be occupied by next year. The group now has 6.200 churches and 1.2 million members in forty states. The new president of the ABC is Rev. Warner R. Cole, a Detroit, Mich., pastor.

Evangelical Covenant Church of America: At their seventy-sixth annual meeting in Chicago the Covenant church set up a new commission to strengthen the denomination's relations with other Protestant bodies during the coming year. At present they do not belong to any interchurch organization. A guide to pastors on remarriage of divorced persons was also adopted. Their board of missions was authorized to establish a Covenant church in Ecuador and transfer all mission properties to the new body. Rev. Donald C. Frisk, a theology professor at North Park Seminary, was chosen as its new dean. He succeeds Dr. Eric G. Hawkinson who retired.

Brethren in Christ: A special bishop's pronouncement on the problem of divorce and remarriage was made at the annual conference of the Brethren in Christ which was held in Chambersburg, Pa. It was stated that "divorce and remarriage constitutes the greatest peril facing western civilization" and the church was warned to take a stand against the current breakdown of the monogamous family unit and the resultant broken homes and neglected children. The answer to the problem was declared to be the "leading of men and women to a new life in Christ." Bishop Henry Ginder of Manheim, Pa., was elected moderator for the coming year. The group also set aside a special week for evangelism in all of their churches next April. Last year their per capita giving reached $172.30, all-time high.

Cumberland Presbyterian: This group elected their second layman in 23 years as moderator. He is Ollie McClung, an elder in the Crestline Cumberland Presbyterian church, Birmingham, Ala., who has served as president of the denomination's board of missions and evangelism. The group declined to join with other denominations at this time. They approved a plan to place inactive church members on a "dormant" roll and to begin a counseling and screening program for ministerial candidates.

Church of God (Anderson, Ind.): Their international convention was held on the campus of Anderson College, Anderson, Ind., at the time of graduation of the forty-fourth class with 152 seniors. Dr. Dale Oldham, the speaker on their denominational radio broadcast, warned against "business as usual while the world is sitting on a powder keg." Among the threats to the nation, he said were sexual promiscuity, a high divorce rate and alcoholism."

Baptist General Conference: This group founded by Swedish immigrants in the 1850's are now beginning their second century of growth with a "Second Century Crusade Fund" of $4 million. Of that amount $2 million will go to their denominational school, Bethel College in St. Paul, for relocation and expansion. The largest portions of the rest of that fund will go to home and foreign missions. The money will be raised over a three year period. The denomination now has 536 churches and 72,000 members. Twelve of these churches were added in the past year.

General Association of Regular Baptists: Significant growth was reported by the GARB at their annual convention in Winona Lake, Ind. Last year this denomination accepted 73 churches into fellowship, thereby bringing the national total to 992 with a total membership of 150,000. Last year's contributions for missions, building and current expenses totaled $15 million. In official action the group commended the House Un-American Activities Committee in its fight against communism, assailed the liquor industry for their tragic misrepresentation in advertising and lashed out at the current use of sex themes in Hollywood movies. In attendance were some 5,000 delegates.

Evangelical Free Church of America: Meeting in Green Lake, Wisc., this denomination has launched a nationwide Bible reading campaign for the coming year. Nineteen new churches were added bringing the total to 483 and membership to 33,368. The goal is to have 500 churches by 1962. The group selected Rev. Calvin B. Hanson of Minneapolis as president of their new junior college in Canada and chose Dr. Lacy Hall as dean of Trinity College. The budget adopted for the next year was over $2.5 million.

aid to public schools. It appeared that legislators under severe pressure from Catholics were withholding action on the measure until both groups could be mollified with legislation meeting their particular desires. Groups such as the NAE, the NCC and the POAU continued their pressure against the use of federal funds for parochial schools, but no real results were to be seen from it.

evangelism

Revival or Disaster for Britain

BRITAIN IS either on the brink of spiritual revival or moral disaster according to Billy Graham who has recently concluded a five week evangelistic campaign in the Manchester area. He said: "On the one hand I detect a seriousness, a sobriety, a yearning for vital faith; and on the other, a cynicism and even a rebellion against the church."

Results of the campaign were "beyond our expectations," he said. "We have had in three weeks almost as many inquirers as came in the entire three months at Harringay in London in 1954." The outreach to non-church-going people was also greater in Manchester than either in London or Glasgow.

It was estimated that 416,500 persons heard Dr. Graham during the Crusade, and nearly as many more by telephone relay meetings. Some 17,867 persons responded to his appeal to commit their lives to Christ. The number of inquirers went as high as 2,300 per evening on the special youth nights. Records indicated that nearly 80 per cent of those responding were first time decisions. This was the highest percentage in 12 years of Graham campaigns.

In a special effort to reach the unchurched 40 meetings were held in the great engineering and textile plants in the Manchester area. Workers crowded into canteens, interrupted lunch-time card games and sat in cranes to hear Graham and his associates preach. One of the largest meetings of this type was in the Rolls-Royce factory where some 8,000 workers heard Graham preach and Beverly Shea sing.

One of the most difficult campaigns of his career, Graham had to miss the first five days because of a virus infection. The huge closing rally was attended by more than 5,000 people. Other special meetings were also held in Glasgow and Belfast. Graham plans tentatively to return to England in 1963 or 1964. During the middle of last month he held an evangelistic campaign in the state fairgrounds in St. Paul, Minn.

Giant Crusade for Spokane

INTENSIVE PREPARATIONS are currently underway in Spokane, Wash., where one of the biggest evangelistic crusades ever held in the area will begin September 17. Known as the "Coliseum '61 Crusade," it will be conducted by Evangelist Torrey Johnson and is the final phase of an intensive year-long effort to reach everyone in a four state area with the message of the gospel.

A "Victory Dinner" held in mid-June to arouse prayer interest and support for the crusade was attended by some 3,000 workers, pastors and church people from the area. Laid before the group was a plan to stage intensive visitation in 430 towns within a hundred mile radius of Spokane. Laymen will devote Saturdays to the visitation and pastors will do it on Mondays. Car caravans will go out from Spokane with visitors and the more distant towns will be visited by teams using private planes.

Throughout the summer cottage prayer meetings are being held for the crusade. Efforts are also being made to finance it in advance so that it will not be necessary to take any public offerings during the campaign. "The idea of a pre-financed Crusade is meeting with fantastic public approval," said crusade chairman Clay Cooper. "Our goal is to have every church seat filled in the Spokane area the Sunday after the campaign closes on October 1."

education

Two Schools Unite

MIDWEST BIBLE COLLEGE and Kansas City Bible College have merged to become Calvary Bible College. Rev. Roger J. Andrus, former president of Midwest Bible College, will serve as the new president of the new school while Al Metsker, the former acting president of Kansas City Bible College, will serve as vice president. Both of the former schools are represented on the board of the new school.

Kansas City Bible College, which has been non-denominational, was founded in 1932 at Kansas City, Mo. Midwest Bible College which was also an independent school was founded in 1938 at Salina, Kans. With the union the total enrollment of Calvary is expected to reach nearly 300 students.

New President for Buffalo

CHOSEN TO SERVE as the new president of Buffalo Bible Institute, Buffalo, N. Y., is Dr. Neil Winegarden who was formerly associate professor of practical theology in the graduate school of Wheaton College. The Buffalo Bible Institute now has an enrollment of 75 students and just recently moved to a new 35 acre campus. A new four year collegiate program has been authorized by the New York Board of Regents and the school plans to grant its first bachelor's degrees in religious education in 1964.

Before coming to Wheaton Dr. Winegarden taught practical theology at Western Baptist Seminary in Portland, Ore., for four years. He is currently serving as managing editor of the Evangelical Theological Society bulletin and as chairman of the church extension committee of the NAE's commission on evangelism and church extension. He is chairman of the board of the Indo-Burma Pioneer Mission.

Dr. Winegarden earned his Th. D. at Northern Baptist Seminary and an M. A. in speech at the University of Michigan.

Hot, Cold and Coffee—

It was a disappointment to the Scandinavians who make up the Evangelical Free Church when their president, Dr. Arnold T. Olson, arose at their recent denominational conference to deny rumors that their new denominational headquarters building would have three faucets in the sinks—hot, cold and coffee. Delegates had hoped for the ultimate.

The reasoning behind the rumor was that they might as well add efficiency and convenience to an old habit. It was reported that during the conference the 1,000 delegates drank about 225 gallons of "Swedish gasoline" per day.

missions

The Race Question in South Africa

WIDELY DIFFERENT views on the race problem and its solution are held by various church leaders in South Africa.

A recent Methodist publication in that country proposed that South Africans of all races should learn to mix freely—even in their homes. It was noted that this would help bridge the gap between the official attitude of the church and the individual church members. "A person is not accepted as your friend until you invite him into your home," it said.

A Dutch Reformed missionary in South Africa who had just returned from a tour of the United States said that "at least 45 per cent of Americans favor racial segregation." Rev. E. H. Botha said, "the American racial outlook is based on fear of communism and integration is practiced only to prevent other nations from pointing an accusing finger at America." The difference, he said, "is that South Africa is honest about its apartheid policy."

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A blow at a South African proposal to make liquor universally available to all non-whites over 18 years old was struck by the Bantu Presbyterian Church. It took the position that the sale of "European liquor" would not be in the best interests of the black race and would lead to national ruin and disaster for them. "Africans and Europeans working for the spiritual and physical welfare of the Bantu races never asked for this measure," said the African church. They held it would only lead to bitterness and mistrust between white and black races.

Mission Field Notes

THE TENTH ANNIVERSARY of the Korean Chaplains corps was observed late in April in a special ceremony at which Major General Frank A. Tobey, the American chief of chaplains, was present. The chaplaincy program in the ROK army was begun in 1950 by President Syngman Rhee, the first time a non-Christian country had allowed such a full-scale program. This has given Christianity an unprecedented opportunity for evangelism in Korea. More than 650 pastors have engaged in this work

FIFTY YEARS OF CHRISTIAN WORK in Viet Nam was commemorated last month in Saigon by the National Vietnamese Evangelical Church. Missionary work in that country was begun in 1911 by Rev. R. A. Jaffray and two other Christian and Missionary Alliance workers. In ten years they had established a Bible school, set up a publishing house and begun circulating the Bible in the national language. Since 1942 the Vietnamese church has been self governing and self supporting. Today in addition to the Vietnamese work there are 100 tribal congregations in the mountain areas.

INDONESIAN AUTHORITIES have announced a plan to print 500,000 Bibles for the Christians in that country. The new supply would help overcome the very severe shortage of Bibles that has existed there for the past several years. Presently the importation of Bibles is severely restricted and all printing plants must be licensed by the government. It was indicated that the new Indonesian Bibles would be printed in Japan.

A WORLDWIDE SURVEY indicates that there are about 568 Bible schools in the various mission fields. These schools have a national and missionary faculty and staff of nearly 4,000, a student body of over 23,000 and alumni numbering about 75,000. This survey was conducted by Hubert Reynhout, Jr., as a part of his doctoral thesis at Harvard. He teaches missions at Barrington College.

THE FIRST WHITE missionary appointed by a Negro denomination is a 21 year old Texan. He is Rev. Tommy Wallace who has served as pastor of a Negro church in Seminole, Texas, for one year and is now being sent by the National Baptist Convention, USA. Inc., to Liberia for a year of service. At the same time in Washington, D. C. the Augustana Lutheran Church is sending its first Negro missionary overseas. She is Mrs. Anne D. Hall, a school teacher, who will teach in a school for missionary's children in Tanganyika.

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News in Brief

Divorce Rate Double Population Growth: The number of divorced persons in the United States is increasing twice as fast as the rate of population growth. Figures released by the Bureau of Census revealed a record number of divorced persons according to the 1960 census. The number of divorced women was somewhat higher than the number of divorced men. This is due to the fact that divorced men re-marry more frequently than divorced women.

Relief Shipments Halted to Haiti: Relief shipment of parcels to Haiti has virtually been stopped because of apparent misuse of relief goods. The Haitian government set up the restriction because so much relief clothing was being sold in that country instead of being distributed to the needy. The only way to get such goods into the country now is to channel them through Church World Service.

New Testaments Rejected ot Athens: An offer by the Gideons in Greece to place copies of the New Testament in hospitals in Athens was rejected by almost all hospital boards. The rejection was announced after the hospital boards checked with the Greek Orthodox church which said that it was a form of proselytizing. The objection was not to the contents of the New Testament but rather to their distribution by Protestants.

Churches Fail Youth: The charge that Canadian churches fail youth was made by Evangelist Tom Rees of Britain following a 20,000 mile campaign tour of Canada. He predicted that if present affairs continue the churches will be empty in 20 years. A return to vital Christianity was held as the answer to the problem.

Famine Threatens Algeria: A critical drought in southern Algeria is causing a famine in that country. Almost no crops can be harvested and many animals have already died of starvation. Various relief agencies including the UN are rushing emergency supplies to the area.

Court Upholds Tax Exemption: A Quebec judge upheld the tax exempt status of the Christian Home for Children in Vaudreuil, Quebec. This status had been challenged in a lawsuit by a group of Roman Catholic and agnostic citizens who charged that it was a profit-making business. In their attempt to stop this Christian orphanage the opponents had advertised it as "for sale for taxes."

Negroes Threatened in Church: A mob dominated by teen-agers forced the evacuation of 80 homeless Negroes from a church in Chicago where they had taken refuge from a hotel fire. The victims were moved to nearby Negro churches after the mob threatened to smash the windows of the church where they had taken shelter. The action took place in a largely white neighborhood not far from the home of the city's mayor.

ASK DOCTOR SUNDAY SCHOOL

Dr. Clate A. Risley

Question: What do you do about apathy on the part of a good Sunday School teacher who won't call?

There is no such thing as a good Sunday School teacher who won't call. I assume what you mean is that he is above average as he stands before his class. Perhaps, but we need to realize that is only a part of the job. A teacher may have many fine attributes, but calling on absentees and following up visitors is so vital to the on-going of the Sunday School program that any teacher who won't call should be replaced as soon as possible.

Question: Who is supposed to go to the National Sunday School Association Conventions? When is the next one?

Anyone interested in Sunday School or anyone you are interested in interesting in Sunday School should attend. Probably more pastors have had Sunday School conversions at Sunday School conventions than any other single place.

Above all, pastors and Sunday School superintendents should attend. Where possible the church should send the pastor and the Sunday School send the superintendent. In the approximate area of the convention city the entire Sunday School staff should not only be encouraged but expected to attend.

The Sixteenth National Sunday School Convention is in Detroit, October 11, 12, and 13. Major sessions will be held in Cobo Hall. Write to NSSA for a list of workshops and a workshop description booklet. Detailed programs will be available about September 1.

Question: What is the pre-session? How long should it be? What do you do during this time?

The pre-session is the 15 or 20 minutes before the opening assembly begins. It is an informal time but definitely planned. One purpose is to get acquainted with the pupils. The teacher must know his pupils in order to slant the lessons to meet their needs.

What do you do? Things that give the pupil a chance to be active and to express himself, to ask and answer questions. For this reason an interest table is often used. On missionary Sunday there may be curios from the country being studied. Sword drills can be used occasionally. Memory work can be checked.

In the youth and adult departments the teacher is there to meet the pupils, to introduce new people and to get acquainted.

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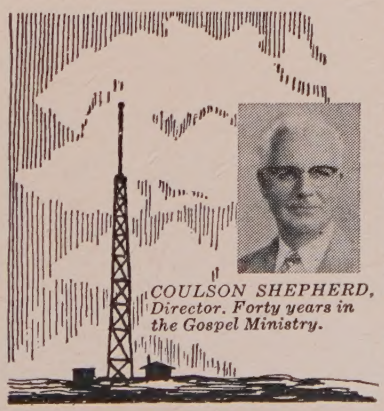

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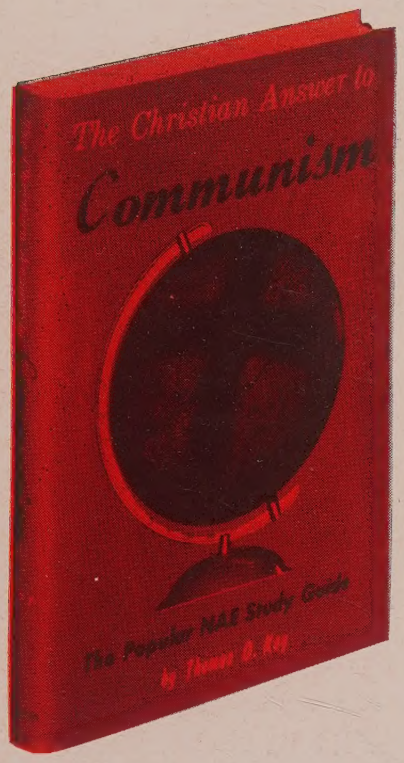

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